

CHICAGO, MARCH 2, 1872. VOL. XI.—NO. 24.

Poetry.
Written for the Religio-Philosophical Journal.
A HOPE.
BY HUDSON TUTTLE.
I have a Hope, 't is only half expressed
That I may dwell on earth to see the day
When every wrong and sin shall be redressed,
And truth and right o'er all shall cast their ray,
And darkness flee,
Like storm at sea,
Or a cloud-shadow o'er the grassy lea.

BRIEF OUTLOOK.
BY LUTHER COLBY.
The star of empire westward wends its way,
From Europe's shores the human flood flows in,
And teeming life, at no far distant day,
The fruits of labor shall most nobly win.

Do Animals have Immortal Spirits?
-If Man has an Immortal Spirit,
when does it begin to exist?

I presume that I shall be pardoned by the author of the following private letter, for publishing it entire. It gives an able expression to two of the greatest difficulties which beset the spiritual philosophy in the minds of thinkers. With the exception of the doctrines of conservation of force, and creation by evolution, these difficulties have seemingly become more insurmountable, and have been occupied as high vantage ground by skepticism.

Hudson Tuttle, Dear Sir:-Assuming your willingness to answer the questions and remove the doubt in the minds of skeptics concerning the theory of "spirituation," I make no apology—though personally a stranger to you—for addressing you on a subject which is "a matter of life or death" to us all. I remember reading, many years ago, an essay by Robert Chambers "concerning the class of persons who are easily convinced," and the rapid and wide spread of Spiritualism is proof to me that that class of happily constituted persons is very large. I was among the first to investigate this subject twenty years ago. I did so with high hopes and soon became familiar with most of the phenomena—but I finally retired from the field disappointed—not having the good fortune to be one of the easily convinced. There are many things that I have witnessed that I can account for on no other theory but the spiritual. By the Spiritual theory I mean the theory of a spiritual man, existing in the natural body, but distinct from it, and capable of existing without it—and that it is these disembodied spirits that produce what are called the "spiritual phenomena." Now there are some considerations which make this spiritual existence appear to me simply impossible. Two of them I will set forth as well as I can. 1st. Man came to be here on the earth somehow. I presume Spiritualists generally have given up the theory of his miraculous creation, if they ever believed it. How then came we but by some process of development from lower species. I can not imagine any other way. I have an extract from a lecture of Agassiz (who still holds out against Darwin, but he will have to surrender by and by) showing that the intelligence of animals is the same in kind as that of man—differing only in degree. Such being the case, why may not the internal monkey and the inter-

nal pig live on after the dissolution of the body as well as the internal man? When I have put this question to Spiritualists they have generally tried to jump over the difficulty by assuming that the internal beast does so live on—very well—but how far down in the scale must we go to find the beginning of eternal life. So much for difficulty No. 1. Now for No. 2. I was going home from a very "eloquent" spiritualistic lecture one night when I overtook a little, old man who began to talk about the lecture. Said he—"This notion of a spiritual body looks plausible at first, but when does it begin? That is what puzzles me." Exactly so. This has puzzled me ever since I first began to read Swedenborg, but I had never mentioned it nor heard it mentioned before. I looked in vain in the literature of the "New Church" and of Spiritualism for light on this point. There must be some point of development at which, if the bodily organism of the mother and embryo child were destroyed, the spirit form of the child would live on. Who can imagine where it would be. The only allusion I have ever seen on this point was in a lecture by J. M. Peebles—he says it lives on from the "sacred moment of conception." When is that? You may plant a pea in the ground and if there is enough warmth and moisture it will gradually sprout and grow. But who can tell us about the "sacred moment" when it first began to swell? Is birth the time when the spirit begins its independent existence? Birth is an unimportant circumstance and may be hastened or hindered by accident. Or is at the "first dawning of intelligence" of the birth,—and when is that?

Such are two of the fundamental difficulties I find with the foundation of your philosophy. I want them removed. The idea of "falling into naught" is no more agreeable to me than to other men. Spiritualists and Swedenborgians, what can you do for me? Maybe the fact that we do not die can be established and leave these difficulties where they are. If so, I shall be glad—but I want no more rhetoric on that subject, and it is because I believe you are not much of a dealer in that article that I address you. I know you have written a book entitled "Arcana of Spiritualism." Perhaps my questions are answered in that. I intend to procure it as soon as I can. I am not a seer, nor a genius, nor a man of science, but an humble philosopher of the school of Gradgrind. I want "facts, sir, facts," and that is all any body wants—if we only know what ails us. The trouble with Brother Gradgrind was that there are certain classes of facts that he could not appreciate.

My attention has lately been recalled to this subject. I want the question settled "If a man die shall he live again?" You know I am not alone in my position. It is not true by a long ways, as I have seen asserted in Spiritual papers that all who investigate become convinced. If you think it worth your while, I would like to hear from you.

Nunda, Ill. CURRIAN SWAIM.

ANSWERS.
In the brief space allowed for reply, I cannot even attempt to prove all the propositions I shall advance, but refer the question to "The Arcana of Spiritualism" for a more elaborate statement.

We will take for granted that man is a dual structure, a spirit and a body, and attempt to solve the problems presented on that ground. If the body is mortal, and the spirit immortal, we may first inquire what constitutes immortality? The balance and perfect equilibrium of the forces of decay and renovation. Could this obtain with the gross elements of the physical world, an immortal oak or lion would be as possible as an immortal man. But such balance cannot be gained or preserved. Animal forms mature and perish; death is an essential result of life.

If man is immortal, it is not through miracle, but his spirit must be animated and sustained by fixed laws. The grand doctrine of Creation by Evolution, unfolds the perfect physical man from the original chaos, and extended still further, unfolds the immortal spirit. For as man is the crowning glory of creation, the crowning glory of man is immortality, without which the creative scheme of nature is objectless. As the physical bodies of animals are only steps of progress to the development of man, as their component atoms are dissolved at death, so is whatever spiritual power they may possess. They have not reached the stage where the harmony is capable of preservation without the intervention of the body. The animal as well as man has a spirit, but its individuality is not preserved after death for this reason. But as the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarcation is drawn with seeming difficulty. A certain degree of advancement is absolutely essential, below which is nonentity and above which is immortality.

From what has been previously said of animals possessing spirits, it will be seen that a spirit is not necessarily immortal, but can be gradually extinguished as a lamp, burning for an indefinite time and slowly going out. The spirit "begins to exist" as soon as the physical body which clothes it begins to exist, matures with it. If the parents have immortal spirits as well as mortal bodies, and if the corporal frames support the corporal being of the foetus, then their spiritual natures must in equal measure support the spirit of the foetus, and the growth of its spirit and body be similar. But all spirits that thus "begin to exist" are not immortal. Up to the indefinite borders of the realm of man, the process is incomplete, and the spirit does not retain its identity after death, but is, as the Hindoo would say, absorbed into the infinite bosom of Brahman. From thence it again enters the physical structure of animal

life, at length to become immortal in the spirit of man. This is the re-incarnation of life. As the physical form breaks down into its elements to be again resurrected in living beings, so the spiritual portion is dissolved to be re-incarnated. There is, however, no transposition of individuality, which is as completely lost, as is the bodily structure, which is wafted by the winds to remotest parts, and enters into the formation of countless forms.

All living beings possess spirits, but only in man is the evolution sufficiently complete for the preservation of spiritual individuality after the death of the body. The existence of a spirit, even after that event, is not conclusive of its immortality. As the animal and human kingdoms inextricably blend; as in every infant, the progress of man from the brute is repeated, the line between the mortal and immortal cannot be sharply defined. All that can be said of the embryo is that it possesses the possibilities of immortality.

Berlin Heights, Ohio. HUDSON TUTTLE.

Items of Interest—By J. O. Barrett.

A GOOD OLD AGE.
What is more beautiful? The autumn of life ripens all our earth disciplines. "We have fought the good fight!" Beautiful indeed the aged father or mother, with a veil over the vision of memory, with a "door open in heaven," with attending angels to take our beloved to the rejuvenating life beyond.

Says Zschokke: "On my seventieth birthday I felt as if I were standing on a mountain height, at whose foot the ocean of eternity was audibly rushing; while behind me, life, with its deserts and flower-gardens, its sunny days and its stormy days, spread out green, wild, and beautiful. Formerly, when I read and heard of the joyfulness of age, I was filled with sadness; but I now wonder that it presents so much that is agreeable. The more the world diminishes and grows dark, the less I feel the loss of it; for the dawn of the new world grows ever clearer and clearer."

Beautiful is this life-like picture of "grandmother," translated from a Spanish Ballad: "Grandmother is very old; she is wrinkled and white-haired, but her eyes are soft and bright; she tells the prettiest stories, and she has a new silk gown worked with great flowers which make a loud rustling against the walls. Grandmother knows many things, for she has lived a long, long time—a great while before father and mother; this is certain. Grandfather has a psalm book, with a silver clasp, and she reads very often in this book. In the middle of the volume is a rose pressed out and dried, which is not as pretty as the roses in the conservatory; yet grandmother regards it with a smile of happiness; and tears come into her eyes. Why does grandmother gaze upon that dried flower in her psalm book? Dost thou desire to know? Whenever grandmother's tears fall upon that flower, it lifts up its stem, its leaves resume their colors, and then the walls fall as if they were but clouds, and on all sides around grandmother spreads the green, beautiful, forest, where the sun scarcely pierces the foliage. And then grandmother is young again; she is a charming young girl with blonde locks and fresh cheeks; she is fair and brilliant, no flower is brighter. By her side is seated a handsome, graceful young man, who presents her a rose, as he smiles. Grandmother never smiles in that way? Ah, yes, even now, she smiles again as then. He has gone; a thousand visions and a thousand thoughts have taken his place. The handsome young man is gone; the rose is spread out on the psalm book; grandmother falls back in her large arm chair; she gazes on the faded rose spread upon the open book; grandmother is dead! She was put in the black coffin, wrapped in white linen; she was so handsome! Her eyes were closed, but every wrinkle had disappeared, she lay there with a smile on her lips; her face surrounded with her venerable, silvery locks; none are afraid to look at her; it was still grandmother, so good and so beloved. The psalm book was placed in her coffin, under her head; she had also desired it, and the rose was in the book; and then they buried grandmother. On her grave, close to the church walls, was planted a rose bush, whose roses waved in the wind, and said: "It is pleasant to breathe in the dew and the moonbeams. If we are the freshest, some loved hand will come and gather us for the fairest maiden. Let us summon all our brilliancy and perfume." And the nightingale heard what the roses murmured, and it crooned in honor of the rose which the young girl had planted in her psalm book, of the rose that was faithfully kept until the cheeks, once so fresh, became wrinkled. It is so pleasant to live in a loved one's memory. And as the nightingale sang, the church organ pealed out those grand and beautiful psalms which in the book beneath grandmother's head, and then the moon shone down with all its brilliancy.

In Miss Muloch's "Thoughts about women" occurs this fine passage:—"A life in which to learn has been made of all the materials granted to it, and through which the hand of the great designer can be plainly traced, whether its web be dark or bright, whether its pattern be clear or clouded, is not a life to be pined; for it is a completed life."

Oh, yes, the thread found floating is attached again. "I will begin again," says Mountford in his "Euthanasia," "but it will be in a new earth, and under a new heaven. Nobler than a ship safely ending a long voyage, and sublimer than the setting sun, is the old age of a just, a kind, and useful life."

SPIRITS IN ORTHODOX FAMILIES.
Not long since my eye fell upon this incident which I copied from a book—originating in an orthodox family. "Our departing friends make no distinction as to faith, when visioned in the glories of the immortal world. The angels always come when there is a necessity, and conditions will warrant a revelation from the other side."

"I was greatly pleased," says Dr. Thomson, "with a little incident a mother gave me the other day. A child lay dying. Feeling unusual sensations, she said, 'Mamma, what is the matter with me?'"

Mother.—'My child, you are dying.'

Child.—'Well, mamma, what is dying?'

Mother.—'To you, dear child, it is going to heaven.'

Child.—'Where is heaven?'

Mother.—'It is where God is, and the angels, and the good men made perfect.'

Child.—'But, mamma, I am not acquainted with any of those, and do not like to go alone; won't you go with me?'

Mother.—'O, Mary, I cannot. God has called you only; not me, now.'

Turning to the father, she asked the same question. Then piteously to each of her brothers and sisters, she repeated the same interrogatory, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying: 'You need not go with me; I can go alone. I have been there, and grandmamma is there, and grandpapa is there, and Aunt Martha.'

LOVE CALLING THE DEPARTING BACK.

It was love, too, that called back in recognition, a child to its mother, as thus described by a sympathetic friend: "Dimly burned one solitary lamp, keeping midnight vigil in the humble abode of poverty and death. On a small pallet of straw lay a suffering child, tossing restlessly to and fro, while by his side sat his almost heart-broken mother. The child slept—all unconsciously—his last sleep, save the long sleep of Death, so soon to follow. Suddenly those dull eyes opened, the first time for many hours, and he whispered, in gentle accents, the name of Mother. 'Am I with you yet, dear mother? Oh, I have had a delightful dream! Bright forms flitted around me, and beckoned me away from the cruel world of ours. Mounted on their snowy pinions, I soared far, far away. Sweet music greeted my ears, and myriads of shining ones pressed around me. Among them, mother, was our dear father, too, who warmly greeted me, and asked for you, the only member of our bright circle who was not with us. I called you—did I not mother?—and the bright vision vanished from my sight. But was it all a dream? No, no; he beckoned me. I am—I am—' and as the sound died away, the spirit returned to the God who gave it. 'Oh, blessed thought!' murmured the bereaved mother, 'that when my earthly course is finished, those loved and gone before will bear my spirit away to its bright home in the sky.'

"Lay her in the earth: And from her fair unpolluted flesh shall violets spring. I tell you churchly priest, a ministering angel shall my sister be when thou liest howling."

Notes from Michigan.

BRO. JONES:—I write you to give you an account of a discussion that has just closed in this place; but allow me to preface my report with a little "brief" history.

For several years past, the Rev. N. S. Seymour, Adventist, endorsed by Miles Grant, has kept bills posted about the country, challenging the Orthodox world, and offering a liberal reward to meet him in public discussion, and disprove the mortality of the soul, and several other resolutions embraced in the dogma of Adventism—no one daring to "pick up the glove," and enter the list; but from their coward's castle (the pulpit), would switch out their anathemas spiced with such epithets as anti-Christ, no-soulite, semi-infidel, and slurs at his personal character (which by the by is above reproach) and with other kindred drives, and when Mr. S., protested against such treatment and pressed them to meet him before the public, he was answered by P. E. J. N. Martin, one of his most flatterer defamers, with the insulting response: "Mr. Seymour, you mind your business and I will mind mine."

Thus matters have stood until Dr. E. Sprague, late of Nebraska, came here and accepted the challenge. The proposition presented by Mr. Seymour, was, Resolved, That the scriptures teach, that man dies, soul and body, and is wholly dependent on Christ for a resurrection and reward. He led in the affirmation in the usual amount of bluff, which is too much a leading feature of modern pulpit declamation, also casting his hook and line into the shallow pool of sectarian prejudice, baited with advent prayers and hymns.

He contended man was made of the dust of the ground, and that and breath was all there was of him—soul and body died together, and were buried in the grave, and there remained until the coming of Christ, at the end of the world; then the whole would be raised, and the saints caught up to meet their own savior in the air.

Dr. Sprague, Spiritualist, replied in the negative; met him manfully at every point. He proved that spirits are children of God, made in his image, and that God is a spirit, and that if spirits could die or cease to be,—God could die and cease to be. Also there is an inner man, and an outer man, and that the resurrection is now—that the family, both in heaven and earth, named as Christ's is one. That in all ages spirits have been seen, Samuel, Moses, Elijah, the Apocalyptic angels, and spirits of just men made perfect were proof.

The Dr. proved himself fully competent to

grasp and handle any subject presented. Nearly the entire verdict of the community, is that both in suavity and logic, he completely vanquished his opponent.

The discussions and lectures have awakened free thought, and created such a sensation in the ranks of fossilized theology, that the trustees of the United Brethren Church, double locked the house they claim to occupy, but the stockholders opened it with a key attached to an axe handle, and the Doctor lectured there. We can recommend him as an able lecturer, or debater, and hope societies wishing a speaker, will give him a call. His address for a few weeks, is Quincy, Mich.

WM. BRYAN. Pres. of Hillsdale Co., Circle. Woodbridge, Mich.

J. O. Barrett's Moral Philosophy.

In a recently published article, J. O. Barrett says that criticisms such as Hudson Tuttle and others have published on the principles of Victoria C. Woodhull, "only help her." There are two ways to elect Victoria President of these States: by opposition, and co-operation; and when elected, it is not quite so pleasant to be left out in the cold, all for the sake of 'the constitution.'

When we decide on a course of action, we had supposed some higher motive than "being left out in the cold" should actuate us. We had supposed the Rev. J. O. Barrett would stand up for principle, and not for the party who was likely to win! Mrs. Woodhull may be elected President, and then, having co-operated, will prove a good thing; so, throw up your hat for her! It is not to be asked, are her principles right? will not her social doctrines lead to anarchy and ruin? but will she win? Ay. Then run to her out of 'the cold!'

This doctrine was never imbibed from Spiritualism. It is the outgrowth of a cool, calculating parvenu selfishness, as unmanly as it is ignoble. It is the doctrine Judas might be supposed to preach to Jesus. "See good Lord, if the Pharisees win, it will not be pleasant to be left out in the cold, for the sake of our ideas; let us throw up our hats, and co-operate with the Pharisees!"

How much suffering Mr. Barrett might have saved, had he been allowed to counsel the martyrs who have borne the keen torture of rack and rod, or the terrible pangs of the fagot's flame. He would have said to them in a voice tender as a woman's, "Don't you see that it is best to co-operate with the side that wins? Don't you know your standing out in the cold only helps that party to win."

We vain would believe Mr. B. wrote in haste and unthinkingly. We cannot believe he would be influenced by the motives he suggests, where such vital principles are involved. He asks with irony if the "Brothers (Tuttle, Bailey, Mrs. H. H. Iding, etc.) feel they have put on strong brakes to the radical car." It strikes us that strong brakes are just now needed. They cannot be accused of making their bold opposition to get in "out of the cold." They stand nobly up for principle, and it comes with poor grace from one who confessedly is fleeing to the shelter of that opposition because he thinks it will rise, to cast on them reproach, or taunt them because the principles they advocate are not able to stay the tide of fanaticism. The prospect of office is bewitching, and has been the price for many a poor soul sold to the devil.

When "Victoria" is elected "president of these States," we hope she will reward the virtuous principles of her early friend, who, with statesmanlike instinct, saw she would "rise," with the Glen Beulah Postoffice, or, at least, appoint him to write her biography, under the taking title of "The Free-Love Pilgrim."

GEO. R. FITCH. Pittsburgh, Penn.

Note from Emma Hardinge-Britten.

DEAR SIR:—I have but just seen a recent issue of your paper, in which you make some severe remarks on my article in the London "Medium," commenting upon the lack of cordiality evinced by the Spiritual press of America towards me, on the occasion of my return to this country. As my remarks were called forth by those of a large number of friends on both sides of the water, who were, perhaps foolish enough to draw a rather unfavorable contrast between my reception, and the abundant hospitality and kindness extended to every American medium who has ever visited England, I see no occasion to retract the opinions I have expressed. I may have been in error, however, in including the Western Spiritual papers in those opinions, and therefore I beg to express my regrets, that you and your contemporaries in the West, should have had reason to imagine yourselves wronged by what I have said. I have noticed that it has been a custom among those who desire to do honor to my fellow laborers in the field of Spiritualism, to treat them to what is popularly termed "a surprise party." The Banner of Light has conferred this favor on me, in the shape of a recent editorial on my London letter. If the editors of that journal grant me the usual courtesy of a reply, those whom it may concern, will find in what I have written a far more extended answer to yours, as well as their remarks, than so utterly unworthy a subject seems to merit. Gladly consigning the whole affair to oblivion on this earth, and whatever judgment we may all deserve hereafter, I am, dear sir, in sincere kindness and good will to all.

Faithfully yours, EMMA HARDINGE-BRITTEN, 251 Washington St., Boston, Mass.

Voices from the People.

BALDWIN'S MILL, MICH.—J. T. Snow writes, "We have been highly favored with good lectures from such speakers as Mrs. Emma Martin, C. Fred Farlin, Prof. Taylor, and the late A. B. Wairing. His sister, R. Augusta, has announced her determination to enter the lecturing field. She is a young lady of prepossessing appearance, possessing a highly cultivated intellect and scholastic attainments. We confidently anticipate spirit messages from the other shore, through her organism by her spirit brother?"

BINGHAMTON, N. Y.—E. C. Leonard writes,—"I hope eve y friend of our glorious cause will do all they can to extend the circulation of this most valuable sheet, for the knowledge they and every reader may obtain of the life in the spheres, our spirit's home."

REMARKS:—"Thanks, brother; all that our friends do for the JOURNAL is appreciated not only by us, but by myriads of angelic friends who are so anxious for the promulgation of the *Philosophy of Life* to the world."

DANVILLE, ILL.—J. J. Smith writes—"If you could send us a test and physical medium,—one that can stand Orthodox clubs and rocks, to do so for he is the one we want."

SACKETTS HARBOR, N. Y.—S. A. N. Kimball writes—"And now allow me to congratulate you and add my praise to the Angel World, for the help you have had in getting the dear JOURNAL out so very beautifully again."

WHEELING, WEST VIRGINIA.—S. B. Williams writes,—I write a few lines from this stronghold of Orthodoxy, to say that we have had a course of lectures delivered here and some the tests given by our sister and medium, Mrs. Thompson, of Cleveland, and we have the promise of another great treat, namely, E. V. Wilson.

PENNVILLE, IND.—Rachel G. Grey writes,—Mrs. A. H. Colby is powerful and eloquent beyond any other I have been among us. She is also philosophical and distinct in her expressions, and the manner in which she unfolds the grand truths of science to an eager waiting crowd, is astounding to the multitude.

COLBURN, IND.—Joel Peffy writes,—I notice in the RELIGIO-PHILOSOPHICAL JOURNAL that a certain scientist has advanced this idea, that the earth is toppling over on account of the vast accumulations of ice in the polar regions. Now, according to science and reason, this seems to be ridiculous. Query: If the earth topples over, which way will it fall, up or down? and how can it topple over at all, since the center of gravitation must be near the center of the earth, and every atom is drawn towards that great attraction? Is there not counterbalancing ice at the South Pole?

SYRACUSE, N. Y.—M. Peasley writes,—You can hardly imagine the happiness and delight your paper affords me. Every column I read affords me new and deep interests. A thousand thanks to you for the light you have thus diffused around my pathway, and may that light continue to shine with greater effulgence until the perfect day shall dawn with unpeakable glory upon us all.

CALAMUS, IOWA.—J. M. Dean writes,—I have been a reader of your paper since its commencement and every week I prize it more highly, and especially for the past fifteen months, as I have been a constant subject for the doctors to operate on. And being confined to my room, I find the JOURNAL a regular and dear friend each week laden with the truths my soul so longs for in this the time of my trials. It has driven many a dark cloud away.

ALGONA, IOWA.—J. Duntun writes,—Mediums of varied forms of manifestations have been developed here, the highest test medium one healer, second to but few, has performed many cures during the last year,—one of an astonishing character, his name is L. C. Duntun.

SAC CITY, IOWA.—Lucy C. Ronnsevell writes,—We are alone in our religious ideas in this section of country, but our hearts are warm and zealous in the cause, as they have been for many years and we cannot help looking forward to a shaking amongst the dry bones of old theology, even here in this desolate (as far as Spiritualism is concerned) corner of our great and glorious country.

HALF MOON BAY, CAL.—Wm. S. Downing writes,—The JOURNAL abounds in so much reading matter interesting to the liberal-minded, and instructive to those weighed down by the dogmatical doctrines of the day, that I am all alive to its interests. I hope to see the day, when it will have a circulation excelled by no other.

BOULDER, COLORADO.—Jos. Wolf writes,—Enclosed please find one dollar and fifty cents for the enclosed name. She is a young girl, just being developed as a medium, and needs knowledge. The JOURNAL is her best school, and I donate the enclosed to meet the proposition of our incognito generous friend. I wish every old subscriber might do the same.

REMARKS:—"Thank you, brother, for your appreciation of the JOURNAL. If thousands of our subscribers were to follow your example in sending this paper to the youth of our country, the world would be all the better for it."

AURORA, IND.—L. D. Moody writes.—The progress of liberal ideas is reasonably gratifying throughout the country. It is a happy relief when the mind is disenthralled from the horrible theological dogmas of eternal punishment. "I know how it is myself."

KANSAS CITY, MO.—E. Fair writes.—"As I am writing to you, I think it would not be inappropriate to say a word in addition. A Methodist minister not long since, when preaching to his membership used the following language. I give it *verbatim* "Not one-fourth who read the Bible practise it," "precisely. Not one-fourth who read it, understand it," "stand it," and then he added, "There was a 'believe it,' and then he added, "There was a 'time when I could believe what church members told me, but now I can scarcely believe what they tell me.'" Some weeks ago the same man said "There are one hundred and fifty drinking saloons in Kansas City, and there are twenty three thousand men and women on their way to eternal death." Query: If this doctrine be true, what good, we ask, has eighteen hundred years of preaching done for our poor damned race? Did not our Lord and his apostles condemn the idea of "cuss talk," but I intended to convey the idea of an old-fashioned Methodist damn. Seriously, I live to work in the Methodist Episcopal Church. The brethren have not yet thrown me out."

MORPETH, CANADA WEST.—J. W. Taylor writes,—I sincerely thank you for sending the JOURNAL, as I could not think of doing without it—it is the most welcome weekly visitor I need with. Hope that it may be a blessing to each new subscriber and light up the murky atmosphere around High Gate so long darkened by the mist of old theology, is the prayer of your sincere friend.

EUREKA, CAL.—Mrs. Bell A. Chamberlain writes,—I wish to tell the Eastern people what good work has been commenced here upon the extreme western coast. During the two months we have been here, we, by the aid of friends in our friends out of the body, have been engaged in organizing a county society of spiritualists, and one branch society, and have strong hopes of establishing at least one more branch society soon. We have given eighteen public lectures to full houses, which have been variously received—combated by some and praised by others; have both in public and private given very many good tests of spirit identity. By request of the society I read in my report, and by my own desire I send greeting to my friends.

TOLEDO, OHIO.—T. A. Nelson writes.—We beg the donation of your valuable publication for our Free Reading Room, which we purpose making among the most complete in the country. We desire to file the JOURNAL among the other leading papers of America and Europe in our rooms. It is under obligations for it.

With great pleasure we comply with your request as we always do in such cases. Our paper is given free to all free reading rooms.—ED. JOURNAL.

Arts and Sciences.

BY.....Y. A. CARR, M. D.
SOUTHERN DEPARTMENT.—Papers can be obtained and
subscriptions will be received by Dr. Y. A. Carr. Ad-
dress Lock Box 330, Mobile, Alabama.

(NUMBER XX.)

Outlines of Physiology Briefly Considered.

The fluids of the human system constitute by far the larger proportion, and may be considered in three respects: the chyle and lymph of which the blood is elaborated, the blood, and the fluids elaborated out of the blood, (such as the serous albuminous mucus only), and the mixed fluids generally associated with the secretions.

The chyle resembles blood in its properties: it is a thick, cream-like substance prepared by the digestive powers, collected by the lacteals (small absorbent vessels), and conveyed through the thoracic duct into the circulation, where after undergoing aeration in the lungs, it becomes blood.

The lymph also bears a close analogy to the blood, and is collected by the absorbents from all parts of the system, as the residue—perhaps of changing organs, and is conveyed through the thoracic duct into the venal torrent near the heart, when it—the chyle—and venous blood are thrown into the lungs, become arterialized, and sent forth to replenish all organic delinquencies, as well as nourish the system.

The blood is of a scarlet or purple color, apparently homogenous, yet a compound of saline taste and faint odor, something heavier than water. On being drawn and exposed, the blood coagulates and separates into a deep brown-red opaque part called the crassamentum, leaving the other part, which is yellow and transparent, and called the serum.

The crassamentum contains about 53 per cent. of carbon, 20 per cent. of oxygen, 7 per cent. of hydrogen, and 20 of nitrogen.

The serum is composed mostly of water, with slight traces of albumen, potassa, soda, and the phosphates.

The main body of the blood, in the form of globules when examined through a microscope presents the appearance of a fluid holding in suspension minute particles of spheroidal figure. According to some observers these consist of a solid nucleus or central part, surrounded by a vesicle which contains a fluid.

Globules are found in the blood of all animals differing in shape, size, and amount, according to species, temperature, and health. Some consider the globules as neutrally precipitated albumen, some think they possess the power of spontaneous motion; some, that they are held as isolated particles by repulsion. We, however, are strongly inclined to believe that all the affinities are suspended in the arterial circulations as suggested in articles 8 and 9.

The hemoglobin, or coloring matter, supposed to be contained in red globules, forms precipitates with nitrate of silver and deuto-chloride of mercury (corrosive sublimate), and evidently depends on the iron contained in the blood, of which it contains 35 per cent.

The coloring principle of the blood is evidently derived from respiration, since the globules of chyle and lymph do not contain it previous to entering the lungs.

We are now passing briefly over the premises, on which human genius and research have thrown their most curious gems of speculation without having reached any demonstrable conclusion.

The blood furnishes nutriment to all the tissues and organism of the body, and is found to constitute about twenty-eight pounds of the fluid of the adult system, which passes around its entire circuit once in every three minutes, and in some systems sooner, and which involves a force of from three to four horse power.

The chemical constituents of the human system are divided into the non-metallic and metallic; the former comprising oxygen, hydrogen, nitrogen, carbon, phosphorus, sulphur, chlorine, fluorine, etc., while the latter, or metallic, are potassium, sodium, calcium, magnesium, silicon, aluminum, iron, manganese, etc.

The non-metallics constitute the chief proportions of animal matter. Of these, we have heretofore spoken. Of the latter, we may say: Phosphorus obtains in both the animal and vegetable and animal kingdom,—particularly in the animal, where it is found in the blood, brain, and nearly every part of the brain, and nearly every part of the body.

Sulphur combines with other elements, as soda and potash, and exists in the hair, nails, flesh, muscles, etc.

Chlorine combining with hydrogen forms the hydro-chloric acid of the gastric juice. It is also found in the blood and bile, in combination with soda and potash. It likewise exists in the milk, saliva, synovial fluids, etc.

Potassium united with oxygen is found combined with muriatic acid in the blood and several of the secretions, as the bile, sweat, milk, etc. It exists but sparingly in the animal kingdom.

Sodium combined with oxygen (constituting soda) exists in the blood, mucus, saliva, bones, and milk. It is likewise found in animal matter, with carbonic, phosphoric, sulphuric, muriatic, and lactic acids.

Calcium (lime) exists largely in the bones, and sparingly in the muscles and the brain. Combining with phosphorus, and sometimes carbonic acid, it forms the phosphate and carbonate of lime, which is the solid matter, filling the meshwork of the bones.

Silicium is found in the hair.

Magnesium exists in the bones and some of the animal fluids, as the blood, brain, milk, etc.

Iron is generally diffused through animal bodies (red blooded), gives coloring to the blood, and is found in the pigmentum nigrum, or dark substance of the eye.

The proximate compounds of the human system consist of those acids formed of oxygen, hydrogen, and carbon; such as the lactic, uric, oxalic, benzoic, etc., as well as the oxids, such as sugar, resin, fixed and volatile oils found in the bile, fat, and marrow of the bones.

The albumen, fibrin, and gelatin formed of oxygen, hydrogen, carbon, and nitrogen claim our more immediate consideration, however. Albumen in a liquid state is clear, insipid, and inodorous, and resembles the white of an egg,—from which it is named. It forms the serum of the blood, the watery solutions of the cavities, cellular tissue, water of dropsies, blisters, burns, tumors, fluid for oiling the joints, etc. It is also found in the chyme and chyle. It coagulates on exposure in an insoluble mass.

Albumen forms the chief component of the brain, nerves, glands, vessels, hair, nails, etc. It contains 52 per cent. of carbon, 23 of oxygen, 7 of hydrogen, and nearly 18 of nitrogen. Fibrin in a coagulated state is an insipid, inodorous, whitish, fibrous substance, which enters chiefly into the blood, chyle, and lymph, thus forming the chief compound of muscular flesh. It coagulates on exposure, and being rendered white by washing in cold water, shows a marked difference from albumen, which it seems to resemble chemically.

Fibrin contains nearly 53 per cent. of carbon, 20 of oxygen, 7 of hydrogen, and 20 of nitrogen.

Gelatin forms the basis of the cellular tissue. It exists in the skin, cartilages, ligaments, tendons, and bones, and nearly all the solids of the system. It, however, is not found in the blood nor scarce any of the fluids. It dissolves readily in warm water, and when dried forms a firm, glossy, brittle substance known as glue.

Gelatin contains nearly 48 per cent. of carbon, 27 of oxygen, 8 of hydrogen, and 17 of nitrogen.

Albumen, fibrin, and gelatin, each are characterized with the physiological peculiarities of sensibility, irritability, and elasticity.

Osmazome is a well-flavored, aromatic, brown substance, found in all fluids, and some of the solids, and imparts all those more reliable qualities peculiar to soup, broiled meat, etc. Though possessing no nutriment, it is both a tonic and a stimulant.

Mucus in solution is a transparent, inodorous, ropy, insipid fluid, that lubricates (oils), the membranes. It is found in the nails, hair, horns, feathers, scales, wool, etc. It is soluble in acids, and as yet doubtful in its constituent proportions.

Casein is a white, nutritious, highly nitrogenized substance found in milk, forming the chief component of cheese, and yielding a large amount of ammonia on undergoing decomposition. It resembles albumen, and chemically consists of nearly the same proportions.

Urea is an inodorous, colorless, substance found in urine; is soluble in water, highly nitrogenized, and unites with uric and oxalic acids.

Urea consists of 19 per cent. of carbon, 29 of oxygen, 10 of hydrogen, and 41 of nitrogen. Here we find the amount of nitrogen decomposed in the lungs, re-combined and discharged. There are many other chemical proximates found in the human system, but the above-mentioned are the chief and leading, and all our time, space, and ultimate plan will now allow noticing.

Having thus briefly disposed of the subjects of organic and inorganic matter, vegetable and animal condition, of man and other animals, of the tissues, secretions, fluids, elementary and proximate constituents of the human system, and in a general way familiarized the observer with the general nature and character of the premises, we can henceforth, as it is hoped, make our observations more intelligible, useful, and interesting.

Jay County, Indiana.

DEAR JOURNAL.—Go where you will in Indiana, and you will find that Jay County is often spoken of, 25 people have fought their way through the woods, and now broad fields bear most excellent crops for the toil of its pioneers of the last quarter century. A philosophy has a great hold upon the minds of many, and holds on with a more terrible grasp, but a great degree of liberality is springing up in some localities, and Spiritualism is removing the scales from their eyes and gradually but sure, loosening the power of orthodox ignorance.

For several days, we have been speaking for the friends of our cause at West Grove. Here we find a large community of Spiritualists, whose prosperity is evident in their excellent hall, and in their regular meetings and most prosperous Lyceum. It is good to be among these people for they are not dead, but they are alive with work in behalf of all our interests.

The Lyceum numbers about seventy members, with as many more spectators. Its exercises attract much attention from places, even many miles distant. Our new publications are in great demand here, and the JOURNAL and BANNER are found at many firesides.

On Feb. 9th., we were called on as a minister to be present at the home of Daniel Tucker, who is one of the most influential Spiritualists of the county, the occasion was one of particular pleasure and interest; being the

MARRIAGE

of William R. Wheat, to Miss Neoma V. Tucker, both young friends of our cause, who had too much regard for principle to submit the most beautiful act of their lives, to the intrusion of priesthood. Miss Tucker, while even a girl, has been gifted with most excellent mediumship, especially in healing the sick. We sincerely wish these young friends, the greatest of happiness and usefulness in life.

The priestly guardians of God's sanctuaries throughout this, and adjoining counties, keep their church doors barred against all progress.

In the little village of West Liberty, in which we were to lecture upon Astronomy, and afterwards upon Temperance, the church doors were all closed against us. We obtained the school, house however, and the large audience that attended, comprehended most fully the contemptible injury to the community, done by the church power, in shutting its portals against the advancement of scientific intelligence, and better social morals. Orthodox in walling itself around in this manner is but building its own sepulcher. We find much to do throughout this part of the state.

Yours,

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A SEARCH AFTER GOD.

The World has ever been Cursed by Revelations—Not One Genuine—The Misery that has Followed in its Trail—The God of Mrs. Conant—The Influence of Our Search.

(NUMBER LXXVI.)

The effects resulting from a belief in the existence of a God, and his power to impart a revelation to the world, can not well be calculated, so enormous is it in extent. Through its instrumentally rivers of blood, have flowed through the land, and the most monstrous excesses been committed. Since the first dawn of creation as announced by the Bible, the world has been continually harassed, its peace disturbed, its liberty jeopardized, and its tastes depraved, by what purports to have been the word of God. Francis Goss, animated with a spirit peculiar to himself and his God, would not submit to have his right to worship according to the dictates of his own conscience abridged, and the consequence was, those who had a divine revelation of their own, seized him, cut his flesh from his body in small pieces, and put the parcels in a dish before him. Two of his children, dear to him, precious in his sight, were murdered before him, while his wife was fastened to a post, to witness the horrifying spectacle. Finally, tired of their brutal, fiendish work, the tormentors beheaded both husband and wife. What a scene of cruelty! For a moment consider the horrid spectacle! From what source did this evil practice originate? Ah! you can trace the blood of their victims to a belief in the existence of a God. Their groans, their sighs, their tears point significantly towards *divine* revelation, and accuse it as being the cause of all the misery produced.

Then there was Paul Clement, animated with christian aspirations, opposed the interpretation of God's Holy word by the Catholics, was carried to the market place, and there, observing the dead bodies of several Protestants, said: "You may kill the body, but you can not prejudice the soul of a true believer, and rest assured that God's vengeance will overtake the murderers of these, poor people, and punish them for the innocent blood they have spilt." He was then caught and hung, and the soldiers amused themselves by shooting at the body.

Then there was Herod, representing one revelation from God, and John the Baptist another. The daughter of Herodias demanded John's head, and it was brought to her on a charger. What a fiendish exhibition! What a poisonous fruit divine revelation bears! What a health destroying fragrance it emits! What corrupting tendencies the word of God has!

But in still more primitive times, the same baneful influence existed. The heathens had their Deities—they could impart a revelation equally as sensible as that emanating from the christian God, demanding servile allegiance. Trajan, the Roman ruler, ordered Symphorosa to be sacrificed, to propitiate the Deities whom she worshipped. The Jews made marked progress when they appropriated rams and bulls for sacrifices, instead of human beings. Symphorosa was hung by the hair of the head, and when dead, a weight was attached to her neck, and she was cast into the river. Her seven sons were also offered as sacrifices. They were put upon the rack, their joints dislocated, resulting in a horrid death. Why not the Heathen Deities impart a revelation to mankind, as well as the christian God!

The belief in the existence of a God,—good must necessarily give rise to a belief in another personage, the Devil—evil! Such has been the case, only he was never known to impart a voluminous revelation to mankind! Here then, we find a double curse arising to afflict the world! The revelations of God must necessarily be directed to certain extent against the Devil, and those who are supposed to be friendly to his satanic majesty, become at once the objects of abuse. Cotton Mather believed that certain ones were under the complete control of him, and the most inhu-

man, diabolical persecution followed. The members of each sect, true to the revelations as they understand them, and imbued with false zeal and notions, would now imitate Cotton Mather, had they the power, and burn all Spiritualists as witches, or wizards, or possessed of the devil.

It would be difficult to estimate the evil that "divine" revelations have caused. The blood of the martyrs, those slain in religious wars and rebellions, caused by the so-called word of God, would make a river large enough to float for many miles an ocean steamer, while if the groans they have created, could they have been heard one at a time, would have continued to sound in the ears of mortals at the present time, and for ages to come! Has not, then, a belief in the existence of a God and his "divine" revelations, been a curse, a deep damning curse, throughout all time? What could have been worse? The Deities of the heathen were equally as humane in their teachings, as the Christian God? The Hindoo mother, who casts her infant into the Ganges, is sustained by the smiles of the God she worships! The old man, who, just tottering on the verge of the grave, casts himself under the wheels of the juggernaut, is only complying with "divine" revelation! The Indian who kills a pony and a dog to bury with a Brave who has died, is true to the teachings he has received!

The wars of ancient times were all actuated by the "voice of God!" Words can not express the evil that has flowed forth in one vast corrupt stream from the revelations of all past ages! Under its debasing influence in England, Wm. Pigot and Stephen Knight were burned. Ramlins White, sixty years of age, was surrounded by fagots, and they burned so fiercely around his legs, that they were almost consumed before the upper part of his body was injured by the fire. Hundreds of others were burnt at the stake, or suffered the excruciating tortments of the rack, gibbet, etc. God's "word," ye children of earth, caused this! But says the learned philosopher, those God's were myths,—my God is not made up of such materials—his attributes are quite different from those of Jupiter, Allah Taula, Ormuzd, or Jehovah—he is a principle—spread throughout the universe? Ah! don't stop, ingenious yankee, skillful logician, or learned Spiritualist—improve on the God of the ancients, make one that is competent to meet the wants of this progressive age!

Now, no less than thousands of years ago, is a *God-making* age. The God's of the ancients were many, each representing a particular attribute or passion common to humanity. But now such Gods are not supposed to have an existence—they are regarded as myths, but true to the *God-making* element within us, we have fashioned one to suit our own peculiar notions.

The God of the ancients were peculiarly useful, much more so than the *immense* one of modern times, and connected therewith a beautiful lesson could be learned. As our country has its chief ruler, its secretaries of different departments, etc., so had the ancient Greek's and Romans their God's, each for specific purpose, and each, of course, responsible for their own revelations. While Jupiter was the supreme God, the lesser light were worthy of marked attention. Minerva presided over the arts and sciences; Apollo was venerated, and held in high esteem as the God of eloquence, medicine and prophecy. Cupid was the God of that tender passion, love! Venus was the Goddess of beauty, and the maiden who gracefully attired herself was looked upon with consideration. But humanity true to progress, true to the light that is constantly flowing in upon them, have *banished* them, voted them all myths, and instead thereof, they have placed one immense God! As man progresses, in proportion as his mind becomes illuminated, his own divinity will assume grander and more beautiful proportions, and finding himself able to do what he once in his ignorance attributed to a God, he will lose *caste*; favor in his sight, while his own nature will become grandly illuminated! Just in proportion as our own power increases as we advance up progressor's ladder, God's power will be diminished,—admitting that he possesses omnipotence, for then all the power that he ever obtained, must be derived from him. Thus God is constantly losing prestige. Why? Because human beings as they progress, do the very work, they assigned to him? The rude Indian who believed that fire, the first time he saw it, was an animal that eat wood, was about as correct in his conclusions, as those who believe that a God permeates every molecule of matter, and shapes it to suit his own good will. The wood was destroyed, disappeared—was *eaten*, as it were, and what other conclusion could the illiterate Indian come to? This earth with its varied scenery was created, and none of us saw the job done, hence in consequence of our want of comprehension or insight into the matter, we ape the poor Indian and declare that a *constructive* animal—God exists, that accomplishes it all!

Onward, ever upward, the spirit shall advance. Behind it, are unnumbered revelations saturated with human blood, echoing with the groans of the martyrs and the sighs of the persecuted, while before it are the celestial glories of the higher spheres. As it advances, it hears the groans of *revealing* God's, sees them in death throes, and witnesses the terrible tribulation that has ever followed in their footsteps. Remember, then, weary pilgrim, that just in proportion as your mind becomes illuminated with heroic deeds for the right, and ornamented with achievements in the arts and sciences, instead of on the battle field,—your God will vanish until he disappears from your mind altogether, only as a relic of barbarism! Then, while you glance at the divinity within you, bear in mind that deeds of charity and kindness, love to all and malice to none, should ever distinguish your pathway. Wipe the

tears from the sorrowing eyes; look with tender compassion on the unfortunate and down-trodden, throw the veil of charity over the erring, love all, hate none. Pursue such a course and a light divine will illuminate your pathway; flowers will spring up around you emblematic of your achievements,—while the smiles of your own approving conscience will prove a sweet solace in all the trying hours of life. And as you step into the different departments of life in the higher sphere, see the supervising intelligence there with their eyes on the destiny of nations and individuals, you will wonder why you formed such wrong conception of a God!

Since we boldly inaugurated our Search, over a year ago, and which will be brought to a successful termination within a few months, we have noticed a bolder and more liberal expression on the part of our lecturers, thinkers, and writers, and now, more than ever before, we feel that our labors have been instrumental in doing great good.

Mrs. Conant, of the *Banner of Light*, through whose mediumship the most profound thoughts are uttered, gives expression to the following:

Q.—You speak of Nature, and Nature's God. I would ask the controlling intelligence if he has any better evidence of the existence of a God than we have?

A.—Perhaps not; and yet, it is quite possible that I have: for they who study the hidden forces of Nature most earnestly are more likely to find out something more about Nature's God than they who care little or nothing about it. Now, to my mind, the existence of Nature would be an impossibility without God; but there are as many ways of defining God as there are souls to define this principle called God. To me, it is the principle of life existing everywhere. To my good Orthodox brother or sister, it is doubtless a huge personal being, endowed with infinite facilities for governing universes, for creating all things. I have no business to say that my Orthodox brother is not right to create a God for himself in that shape, as I have to create for myself one which is a principle pervading all things, since this God, of which we talk, about which there is so much speculation, and but little else, is a something, or body, or power beyond all human or spiritual analysis.

My Orthodox brother cannot measure God only by his own senses. I can do no more. I have just as good a right to measure my God in my sphere, as he has to measure him in his sphere. Neither of us has a right, divinely speaking, to say that the brother is wrong, only so far as he is wrong to us. The wisest and most condensed expression concerning God I ever heard was this: "An honest God is the noblest work of man." Now I have reversed the sentence, and yet have given it just as I heard it: "An honest God is the noblest work of man." There is a mighty truth underlying that sentence, and it is this—that God, so far as the individual human soul is concerned, will ever be but a creation of that soul, nothing more.

Yes, there is a mighty truth underlying the expression, "that God is the creation of each soul," and the spurious revelations of the past, sustain us, to a great extent, in the conclusion.

TO BE CONTINUED.

Progress, Despite Religious Intolerance.

RELIGION is to the development of thought, what brakes are to a train of railroad cars. But what would be thought of the superintendent of a railroad that should put in the hands of his brakemen, rules that required them to *continually* down brakes?

The world is full of brakemen—*priests*, who, in obedience to the superintendents,—popes, cardinals, and bishops, are continually putting down the brakes upon every reformatory movement.

Such has been their work in all ages of the world. There has never been a step taken in advance of the so-called orthodox opinions, in any age, that has not met with most violent opposition by church authority, and the brakemen instantaneously heard and obeyed the *whistle* down brakes!

The old Jews whistled *down brakes* upon the teaching of the Nazarene. They whistled *down brakes*, that held him and his disciples, until they had them crucified, fried upon gridles, roasted before slow fires, stewed in boiling oil, or decapitated with the keen blade of the axeman.

Those were devout Jews, who believed as devoutly in the teachings of Moses, and in Moses's God, even as Christians of the present era do.

There were no anathemas known to their calendar, nor any punishment, too severe for them to pronounce and inflict, and all done in the name of the great *Jehovah*, whom they devoutly worshiped.

Down brakes was the order of the day. Those who were most active in the business of *down brakes*, were the Levites—the especial servants of the Most High. They knew just what God's will was, and like brakemen on a railroad, when they knew the whistle for *down brakes*, down they went, and along with the brake went a reformer's head, or off went his skin, as *flogging alive* was a favorite mode of torture towards the early disciples of the Nazarene.

Remember, reader, this is no idle tale; this is but a delineation of the torture that devout men practiced toward the followers of him who presumed to contradict, and put forth a better code of morals than that of "an eye for an eye, a tooth for a tooth,"—one who dared to teach that the whole human family are brethren.

But by and by, despite of the *down brakes* by the *priesthood of old Jewry*, the new doctrines looked reasonable to the people, and every drop of blood that was shed by the sanctimonious old Jews who did the work so faithfully, served to fertilize the soil for bringing forth new devotees to the *dammable* heresy.

By and by, it got to be popular; an emperor was converted,—a sad hour for the doctrines taught by the non-resistant, loving Nazarene. His whole code was overturned, and new dogmas put forth in his name. His followers were dazzled with the vanity of earthly power; they willingly submitted to being christened *Christians*, with Constantine at the head of the church.

Then began the new system of *down brakes*, under a new superintendent.

Time rolled on, and for seventeen hundred

years, the world was clothed in *mourning*. Day by day the cry went forth, down brakes, and victims without number, suffered the most severe torture that the ingenuity of man could devise. Millions upon millions of the best minds that the world could produce, were consigned to torture that exterminated physical life. Seas of blood were shed, and oceans of tears flowed from the eyes of aggrieved, sympathizing souls, that dared not resist the command, *down brakes!*

In following the history of the world down to and through the "Reformation," we find the same command from headquarters, *down brakes*, which commands were faithfully obeyed by the brakemen, the priests—the minions of power.

In this our land of boasted freedom, heretics were persecuted, tortured, banished, and executed as proper subjects of God's wrath and eternal perdition. Poor old women, youths, and even children, have been brought to the scaffold without number, for witchcraft; this in America, within a century. Aye, within thirty-five years, Abner Kneeland was indicted, tried, found guilty of blasphemy, and incarcerated in prison, in the city of Boston, for teaching and publishing in a newspaper, simply this: "The Unitarians believe in a God, which I do not." It is a reproach upon her fair fame. How long would the editors of this paper be permitted to enjoy their liberty, if the same spirit prevailed now in this country, that prevailed in Boston thirty-five years ago?

Think ye, readers, that the terrible suffering that Abner Kneeland endured in those days, had anything to do with the enjoyment of our rights at the present day? We tell you, that to Abner Kneeland, that trial, conviction, and imprisonment, was a season of intense suffering,—a calamity equal to that through which anyone passed, at our recent conflagration. All of his friends shook with nervous despair, when they saw the turmoil he had aroused in the bigoted religious element in the city of Boston, and throughout the country everywhere. Like Peter, when he denied his master, they turned their backs upon him, and *knew not the man*. He went to prison for *blasphemy!*

No sooner were the bars closed upon him, than the people began to think; thought was aroused by his sufferings; that thought resulted in resistance to popular bigotry. A new era was soon inaugurated in Boston, in the country round about, and throughout the United States. Freedom of thought, and freedom of expression, were legitimate results of the calamity that befell him.

To-day our associate can search for the God that Abner Kneeland said the "Unitarians believed in, and which he did not," and when he fails to find him, we dare to publish it to the world, without fear of being indicted, convicted, and imprisoned for blasphemy!

What say you, readers, about the compensation in this case? What say you about the compensation for all the sufferings that martyrs have endured in all past ages? The light and knowledge that we enjoy to-day, has been developed through such suffering.

You may say, while it was life and light to us, it was darkness, persecution, and death to the reformers in all past ages. Aye, true, but remember that "it's darkest just before day." Our philosophy demonstrates that as a man is in this life, so he enters the next; that for all he suffered in *martyrdom* for the truth, is really "a crown of glory" to him in the next life; a halo of light, that illumines his soul, and makes him beautiful in the sight of angels. It is all he can carry from this to the next life. The ignorant bigots who consigned them to the burning fagots, believed they consigned them to never ending hell torments. Poor souls, they helped to put on immortality and crown them with glory; they helped to put them in a new field of action, where they could inspire new-born reformers with unfaltering courage to carry out the very work they were forced to leave undone, with redoubled vigor.

Thus it will be seen that there is a compensation for all that is suffered. All light and knowledge comes from experience—from the experience gained by the most severe trials and calamities.

The inquiry will naturally arise, how soon are we to enjoy the great blessings that the writer seems to hint are in store for us? Just so soon as the masses of people have *less religion*, and more scientific knowledge. But more of the compensation will appear in future numbers of the JOURNAL.

Justice.

In commenting on an extract from a letter by Bro. John Van Gundy, of Writonia, Iowa, in a recent number of the JOURNAL, we had no intention of implicating him in the least of being a practitioner of the habits we warned our readers against.

It seemed to be a fitting occasion to give a word of caution against the use of *rum* and *tobacco*, which we abhor almost as much as we do *religious intolerance*.

Bro. Van Gundy is not only a prompt paying subscriber, but a hard worker for new subscribers, and for the *spiritual* philosophy.

"Little Things."

The above is the title of a very pretty little Monthly of eight pages, published by four young ladies, who are demonstrating practically what others have tried to do theoretically, that woman can earn her own living. We wish for them the success which the enterprise they display deserves. It is published at the low price of seventy-five cents a year. Address, Misses Lukens, Brintons, Penn.

Now is the time for new subscribers to get this paper for a year on *trial*, for \$1.50.

God in the Constitution.

BROTHER JONES:—Inclosed find a list of names that I have procured in our village, to be attached to a petition to Congress, asking that they may dismiss all petitions that may be presented for the amendment of the Constitution of the United States, so far as putting their God into said Constitution.

[Here follow forty-three names.]

I have received all kinds of excuses for not signing the petition, and have not succeeded in getting a single churchman's name, with two exceptions. Have been called crazy, etc. But I more particularly object to that part of the petition, viz:

"The Lord Jesus Christ as the ruler among nations, and his *revealed will* as supreme authority."

What is his revealed will? Was it not his revealed will, as understood by Luther when he put Servetus to death? Was it not his revealed will, when the good Christians of Rhode Island banished Roger Williams from that colony?

But why be in a hurry to put God in the Constitution, as Bro. Francis, after a two years search, has not succeeded in finding him? Why not wait until he is found? By the way, why did not some of your smart Chicagoans at the time he was burning up your city, get hold of him, and put him in your huge cattle yards, or somewhere else, where we poor miserable sinners could get a sight of him?

C. P. COLLINS.

Northfield Minn.

REMARKS:—We have not entered into an active discussion of this most *ridiculous* and preposterous of all fanatical movements, excepting that of the few Spiritualists, who propose to break up the United States government, unless it adopts the Woodhull-Cliffia interpretation of the recent amendments to the Constitution, as giving woman the right of suffrage, without further legislation!

Observation teaches that *extremes* right themselves. It was the policy of the slave oligarchy, *in effect*, to push that institution into the free states. War resulted, and slavery disappeared.

Religionists, even as our Constitution now is, apply the *thumb-screw* to poor heretics, whenever they can get an ignorant tribunal to impose a penalty for the violation of some religious ordinance. Not long since—about thirty-two years ago—Abner Kneeland was imprisoned and financially ruined in Boston, for *blasphemy*.

Almost every state in th Union has laws to punish blasphemy, and for non-observance of the Christian's Sunday.

When a community is made up of Christians of the *true blue stripe*, men and women are frequently fined and imprisoned for offences against such laws. Now, as was the case with the devotees of the institution of slavery, *Christians* are moving to extend such laws to Constitutional provisions.

They are consistent. If Christianity had its origin as a "Plan of Salvation instituted by an almighty God," why not shape all legislation to *help God* execute his "plan?"

We deny those premises, as the free states denied the doctrine of the *divine origin* of slavery.

A war was forced upon the people—the "divine institution" came out defeated. Now the *religionists* are preparing for a *like conflict*—"whom the gods have determined to destroy they first make mad." Non-believers in the "divinity of the plan of salvation," that is to be enforced through an amendment to the fundamental law of the nation, will accept the issue, and if pushed to the extreme, will abide results, with a perfect assurance that the world will be all the wiser and better when the ordeal is passed.

We care but little about remonstrating Congress upon the subject. All the names that can be secured for or against, will be no expression of the real sentiments of the people. It is a vote upon the subject that will amount to an expression.

Congress can not be cajoled into such a step, and if it were possible, the states would never ratify it. But liberal sentiments will be greatly fostered by the religionists showing their hands.

We shall carefully watch the movement being made, and briefly advise our readers of what phase of religionists the leaders consist.

Remarkable Cure by Dr. C. A. Barnes.

Mrs. Cooper, widow of the late Dr. Richard Cooper, was cured of a severe case of inflammatory rheumatism—limbs badly swollen, unable to move; case given up by Allopathic physicians. In one treatment, Dr. Barnes effected an entire cure!

Mrs. Cooper is now perfectly well, and can be seen at her residence, 163 Fourth Avenue, Chicago. Dr. C. A. Barnes's office, is 1184 Prairie Avenue, Chicago.

"There is no such P. O. in Missouri. Please correct the mistake." Some very bright P. M. in Missouri, returns a copy of the RELIGIO-PHILOSOPHICAL JOURNAL, on which there is no name or address, with the above endorsement, but fails to give the name of Post office which is favored with his care.

Thanks.

Our thanks are hereby offered to several friends who have kindly tendered us back numbers of the JOURNAL, to fill our files.

We have filed those letters away, so as to be able to send for what we require, as soon as we can get the time to look into the matter.

L. M. Thompson

Your \$4.50 is at hand. You give neither town nor state. How are we to know your postoffice address? Are you not surprised at your own carelessness? Please write and tell us your postoffice address, and your credit shall be properly made.

Bro. Fitz Butts will please accept our thanks for services rendered.

Items of Interest.

Mrs. Harriet E. Pope is now actively at work in the cause of the colored people.

The *Prophet* has a column and a half to prove the salvation of infants.

Dr. Bailey is doing a good work in Michigan. Dr. Cleveland, the doctor, accompanies him.

There are 16,000 Catholic negroes in Maryland. They are required to give color to this religion.

Many thanks to D. B. Tiffany, of Xenia, Ohio, and to others, who have sent us a large list of new subscribers.

Mrs. M. J. Wilcoxson has been lecturing with great success at Lebanon, Mo. Goes from there to Pierce City, Mo.

—An exchange says that the Church of England has the Wesleyans to come in and warm it; but the latter are afraid of "taking cold."

A Milwaukee paper says: "Our of our ministers of the gospel last Sunday evening capped the climax of an argument with 'You know how it is yourself.'"

Brother Harris, of St. Louis, has our thanks for the present of a complete file of his excellent *Journal of Speculative Philosophy*. Our file was burned October 9th.

A man out West has just returned from an Indiana camp meeting. He says that the right spirit prevailed. He tested it out of a black jug, and 't would kill at forty paces.

The Rev. Dr. Newman, of Washington, gets two dollars a minute for praying at the Senate; and we presume any sensible God would require at least double that sum to listen to him.

Mrs. D. E. Thompson, writing from Deposit, sends money for the paper. We fall to find any such postoffice at Deposit on our postoffice directory. Please write giving postoffice address and State.

Bishop Simpson's name, with \$50 after it, appeared in the list of subscribers for the Alexis ball at Philadelphia. Bishop Simpson is a Methodist, and we wonder if he proposes to dance. Oh, what a progressive world!

The Boston *Watchman and Recorder* (Baptist) says that the Methodist Church is more economically "run" than any other. How is it with their Book Concern in New York City? Don't the Devil stick his horns in there?

The *Catholic Standard* says that forty-five times the popes of Rome have been driven from their seats, and seventy-seven times has the purple crown of martyrdom adorned the brows of those who filled St. Peter's chair.

The *Christian Union* finds in an exchange the following extract from Clement of Alexandria about false hair: "Upon whom does the priest, then, lay hands? Whom does he bless? Not the woman who is adorned, forsooth! but the hair of some one else."

Brother J. M. Stackhouse, of Rensselaer, Ind., writes: "Since I was last in your city, we have had four lectures by Mrs. Middle. We were well pleased with her, and she gave general satisfaction. Mrs. Maud Lord has promised a visit in two weeks."

Rev. T. P. Abell, formerly from Middletown, Conn., who was the Methodist minister at Milford, Maine, has been deposed from the ministry for taking unwarrantable liberties with several young girls, who accepted an invitation to visit his room for religious instruction.

The devil knows the power of money. The saloonkeepers of Leavenworth have raised \$1,500 to defeat any further legislation in the Kansas Legislature unfriendly to the sale of liquor.—*Exchange*.

Why not let the devotees of the devil serve him with some material the churches use—"the root of all evil."

The *Methodist* does not believe in the policy of filling churches by illegitimate methods. Said an eccentric preacher once to a young minister: "Fill your church, mother, if you are obliged to stand on your head to do it." Doubtless such a clerical performance would fill any church—at least once.

The Cincinnati *Gazette's* New York correspondent says: "If we may judge by a speculation of the *World*, one of the two most distinguished Unitarian clergymen of New York is about to join the Episcopal Church. Who is the *World* does not say, and it is not known whether he will be any nearer heaven in his new dress."

A New York Dispatch says that the Presbytery of Brooklyn will soon meet in called session in the First Presbyterian Church. The called session is to take action upon the report that the pastor of the Lafayette Avenue Presbyterian Church, Rev. Theodore Cuyler, has recently invited and permitted a lady preacher, Elizabeth Cady Stanton, to occupy and preach in his pulpit.—*Northwestern Christian Advocate*.

An Infidel Tract Society has been formed in New York, with Dr. Leiss, editor of the *Free Thinker*, at the head of it, the object of which is to open a popular campaign against all religion. They can bring their society to notoriety by nominating Dr. Leiss for President of the United States, on the issue of "No God in the Constitution."

Rev. J. S. Bacon is reverential. He says: "If any of our number was really guilty of saying 'God,' without distinctly enunciated capital initial of the most pious and reverential description, by all means let him be expelled from the Association, and sent to the gallows for blasphemy. Such a profane contempt of capitals is deserving of capital punishment."

A lady in Augusta, after replenishing her fire with coal and forgetting to replace the cover, went to a prayer-meeting. When she returned, she found the house full of gas and her children nearly suffocated. Is that a providential warning not to attend prayer-meetings? Or is it rather an evidence that God is neglecting his business by not administering to the helpless.

The "Apostles" have purchased 200 acres of land near Augusta, whereon they will establish a colony to be called "The Land of Canaan." Mr. J. T. Curry is the head "Apostle." The Lord, he assures his followers, will provide for all their wants. In order to render their scheme successful, they should engage the services of "William's Band," to give expression to sacred music.

Dr. Perkins and his estimable lady have been lecturing at Morrisville, Mo., to crowded houses. The doctor writes: "At the close of our lecture last evening, we saw the spirit of a man in the audience, whom we described as a demoniac, who was recognized by all present, and the circumstances connected therewith—all of which we saw nothing of. The description caused considerable excitement."

At Cairo, last week, a negro felled a large gum tree near the Episcopal Church, that, in falling, it struck the edifice, doing much damage. The roof was broken through in several places; a large hole was knocked through the side of the church, and a seat smashed into splinters.—*Interior*.

God should have superintended this job, and not have allowed such a terrible catastrophe to happen to one of his own buildings.

Don's Herald, of Boston, has a long editorial favoring the election of an African Bishop by the next General Conference of the Methodist Episcopal Church. A number of the members of the Conference will be colored, representing a quarter of a million of church members. This arrangement will give a shade of respectability to the Episcopal Church that it never before possessed. We have the arrangement.

The Methodist Church at Rockaway, Long Island, is the subject of much commotion about the proposed introduction of a negro. The instrument has been ordered by the congregation, and the trustees give notice that if it is put into effect they will remove it. There will be a religious fight over that organ. Wonder if Jesus will shower down any of his blood upon them to atone for the black eyes and battered noses that may arise.

Rev. C. B. Bishby writes: "We have just moved into the new church of our church, which is among the most beautiful churches in the State. The Lord is gradually reviving his work, and many have already been brought to a saving knowledge of the truth; and the end is not yet."—*Northwestern Christian Advocate*.

From the people of Monroe get through with his highness. They should send him down here to assist Brother May, whose work is not prospering. He officiated in the Episcopal Hall in this city each Sunday evening for some time, but God refused to come to time, and the people, who were so compelled to relinquish his labors in disgust.

"Junius" was unmasked long ago by E. V. Wilson. He lectured in Cincinnati for one month during the winter of 1865-66. Under control he stated that he would make some statements he wished to have remembered, and requested those who had pencil and paper to note any remarkable statements that might be made. The controlling influence, Thomas Paine, said that he was the author of the "Junius Papers." Give E. V. Wilson the credit he deserves, as being one of the most remarkable mediums of the present age.

An aged brother said: "I have been giving of my means to the Lord's cause for many years, and have never lost anything by it. If I have not received a check in dollars and cents, I have in good feelings, and that is better than gold."—*Exchange*.

We would refer this brother to John C. Heenan, who, no sooner had he reformed, than he was crippled for life. We can not construe his misfortune to divine interference.

Somebody, having nothing better to do, addressed to each member of the Maine Legislature an interrogatory as to his "religious belief," to which one of the representatives replied: "My hope is for a better life somewhere, with less friction than here." This was rather more definite than the responses of two prominent members that they had "no religion to speak of," a suggestion of humility to confessors, and of good manners to the inquisitive interrogator.

S. Young, of Mechanicsville, Iowa, writes: "The Rev. Dr. W. H. Hinkley will come here about the first of May to give a course of lectures on Spiritualism. Or he would make an excellent debater whom I would like to have for discussing the following proposition: *Resolved*, That the teachings of Modern Spiritualism are better calculated to morally and spiritually elevate humanity than those of the Jewish or Christian scriptures. We most respectfully invite the opponents of the new dispensation to come forward and show it up in all its naked deformity."

It looks bad, allowing us to judge, to see a paper like the New York *Independent*, professing to preach the doctrines of Christ, glowing over the quality of the gold James Fisk, Jr., may today be writhing in hell on account of deeds committed in the flesh. To our thinking, it is unchristian to the last degree.—*Exchange*.

Yes, very unchristian-like, to see this religious blanket act so badly with reference to Fisk, and to say not a word against the Rev. Watson, an English divine, for murdering his wife. But, you know, there is no accounting for taste.

Bishop Littlejohn, of Long Island, stated in an Episcopal Convention, the other day, that one church of his diocese paid more money for music last year than all the churches combined paid for missions. No doubt the music was expensive enough to attract the attention of an aristocratic God. While money was shoveled out to procure sweet strains of music to flatter God with, hundreds are suffering daily for want of the necessities of life. But God will sooner listen to strains of music than he would to the cry of poverty. Away with such a God!

Martin Knapp, writing to an Eastern paper, says: "Dr. R. W. Flint, before referred to, and now living at 34 Clinton Place, one block west of Broadway, New York City, is a person of middle age, and one who, in consequence of impaired health, wears a chastened and subdued expression in his countenance; however, in social conversation, he is cheerful and genial. He is a native of New York, and from a personal acquaintance with Dr. Flint and his wife, the writer regards them as two estimable persons, whose friendship and society possess those elements of goodness which are most sought after by the virtuous and wise among mankind. One of the most heart-cheering answers that I ever received to a letter, came through the mediumship of Dr. Flint."

The *Interior* will not say that "elect infants" means all infants, but that those who framed the Convention believed that all infants dying in infancy are saved. The phrase "elect infants" would not be used by those who did not believe that some are not elected. The fact that the question is being discussed in a leading Presbyterian paper is a favorable indication. It is time that the church should raise its standards from a barren doctrine of a former age. If the phrase "elect infants" does not mean all infants, there must be infants not elected. The must die just as the elect, and as Christ, according to the Confession, made no atonement for the non-elect, infants as well as adults must be among those destined to everlasting death. We would like to see the logic that will free the standards from this conclusion.—*Exchange*.

A Roman Catholic Priest at Moosburg, Bavaria, in a sermon delivered during last March, stated that the Pope was deprived of his property because of the faithlessness of Catholic sovereigns who were in duty bound to protect him, and who, though claiming to govern "by the grace of God," seemed to do it by the grace of the devil. He was arrested, and when the trial took place, five witnesses appeared against the accused, who testified to having heard the words above mentioned, which the State Attorney construed as treasonable, while a much greater number of witnesses could not recollect having heard such expressions. The priest was sentenced to one year's imprisonment in a fortress.

I suppose from the beginning of things this world was open to the influence of spirits. It is not possible to believe that there is a spiritual influence which we can neither understand or appreciate. This is certainly the doctrine of the New Testament. It was taught by the Savior and the apostles that both divine and demonic influences did roll in upon the human soul. It is natural to thinkers to repel everything they cannot prove by the senses, and therefore the doctrine of Spiritualism has not been generally accepted. Now, I aver that there is nothing men so much need, or so much ought to believe, as that there is wafted into this sphere influences from the very heart of God. The demonic powers are certainly not desirable, and should be carefully repelled. This transcendent doctrine of the New Testament is given to all. It fits and harmonizes with our ideas of the divine life.—*Henry Ward Beecher*.

England has an association briefly and modestly known as the United Christian Band of the Royal Artillery of Heaven. Among the members are "many extraordinary men, who have been rescued from the devil, having been wrestlers, publicans, and pugilists, but are now servants of God." "Hallelujah!" concludes the advertisement, and the word is probably expressive of the fact that the royal artillery feel their power and are disposed to exercise it. Sinners, in fact, had better make up their minds to get out of the way or come down. "Repent and be converted, or get your head punched," is the motto of the royal artillery, and they are marching on. If the United Christian Band of the Royal Artillery of Heaven will unite with the Praying Bands of Boston, they can surely succeed in taking hell.

In the Crosskill murder mystery, a strong case of circumstantial evidence is made against the man Avery, and one of the points against him is the mute testimony of a dog. It is now remembered that from the moment that this dog first saw Avery, he exhibited a dislike to him, which continued to be manifested during the whole time of the latter's employment on the farm, notwithstanding all his friendly advances. It is reasoned, with a tincture of superstition, that this intelligent brute, with some canine instinct or intuition, smelt out the murderer in advance of his crime, and treated him accordingly; and there are not wanting authentic instances where the prejudice of a dog against a human being has been justified by subsequent events. Perhaps this instinct may yet be turned to account in the administration of justice. It would be no trouble to find twelve dogs in any community having more intelligence than human jurors are permitted to have.

Her sister, she said, was very incredulous, and would not believe in Spiritualism in the least. Nevertheless, she herself became what is called a writing medium. The spirit would use her hand to write what communication had to be made. The spirits wrote what was good and bad. One wanted to sign himself Satan and Beelzebub. "But," continued Miss Blackwell, "my sister did not believe in the least in the existence of such a spirit, and she said, 'No; if you are permitted to come to me, it is not to be such an outrageous lie. If you persist in trying to impose on me, you shall not write.' I have been present at many of these little things. She would resist the spirit; and when she saw the capital S of the 'Satan' being written, she would resist, and twist her hand about, to prevent the name being written. The spirit has then written, 'I hate you because I cannot deceive you.' I have on some occasions heard beautiful raps in my drawing-room, in the air, on the wall, under the ground—no one being near the furniture. We never begin without prayer. We say the spirits that wish to deceive us, 'Dear spirits, we are all imperfect; we will endeavor to benefit you by our lights in so far as they are superior to yours.' Sometimes they would overturn and break the table. Yet they were rendered better by our kindness. We would never dream of addressing one as an 'accursed spirit.' From one who was very violent, and by whom I have been myself struck, we have received progressive messages, showing how he has become better. They have often sent us messages, saying, 'We are going up higher now; we have, through you, help, broken the chains of earth; and we leave you!' When my sister found the S being written, or the great B for Beelzebub, she would say, 'If you are not the spirit, 'Dear spirit, you must not deceive; it is not for such tricks, but for a good end that you are permitted to come.'"

—*Spiritual Magazine*.

Philadelphia Department.

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

The Republic of the Future.

We present an abstract of a lecture by Brother Rein, on this subject. The text was, "Let there be first justice, then cometh peace." "Let there be first justice, then cometh peace."

All truths are eternal, but they find utterances in one century different from another.

Government is reducible to science just as accurately as the laws of matter, but this must be in accordance with the constitution of things, and not merely based upon expediency,—a society which shall recognize the fundamental laws of human nature in its organization.

We do not believe the world has ever yet seen an arrangement of social life that was based upon friendship, love, and a general disposition for the good of all; but until this is the case it is not worthy of the name of society.

The fundamental principles of government, which shall provide for every want of the people, and thus secure peace and happiness everywhere, are very simple.

Our present republican form of Government, with all the good qualities which it possesses, is, nevertheless, founded on the principles of monarchy. The doctrine that a majority have the right to govern, is no more true than the claim that the king has the same right. It is just as possible for a majority to do wrong as for a king.

We lay down three propositions:

First: The object for which a government should be instituted is for the benefit of the individuals of which it is constituted.

Second: Man is endowed by nature with certain inalienable rights.

Third: All governmental institutions should be based on the laws of nature.

Where shall we look for those fundamental laws of nature by which society is to be governed?

By an analysis of the nature of man, we must look into the nature of man and ascertain what are his wants,—the necessities of his existence.

We find man is an assemblage of faculties, and each member of the human family has the same, differing only in the degree of development. All the faculties of the body, mind and spirit, are those which the government has to deal with; and when we shall ascertain what are the special requirements of human nature, we can answer the question as to what governments should be.

Inasmuch as all government should be instituted for the benefit and protection of its citizens, all that we ask of government is, to secure whatever rights that may remain in the individual, that are not vested in the government. As all rights inhere in individuals, all that a government has to do is, to protect each citizen in the exercise of these. These rights are few and simple:

First: The right of the individual to life. This right is divine, and all the institutions of government aim to recognize this, even where they take the life of the murderer it is done with a view of protecting the lives of others, though the idea is a false one.

The second right is also inalienable, is the right to maintain life, to pursue those means which shall improve and develop life and enlarge the sphere of our actions. We find this earth on which we live, filled with streams of water which are necessary for the support of life, and surrounded by an atmosphere. No law can exist and be just which deprives anyone of the use of air or water, so far as these may be necessary for the support of life.

The same is true of the land. There is no man living can tell where the first right or title to land was obtained. One traces it back to Father Adam and says God gave it to him; another says that man, by mixing his labor with the earth, becomes the possessor of it. That is the same as to say, if you put a dollar into a man's pocket where there is other money you obtain a right to all the money. All we can do is, to say that A bought it from B, and B from C, and C from somebody that stole it. We maintain that a fee simple cannot exist.

The third and last right, we shall refer to, is security of life and property. The question may arise here—what is property?

We are endowed with powers of mind and body which enable us to grapple with nature,—we take the clay and burn it into bricks, and build houses,—these become our property,—anything we have created by our skill and industry becomes our property, but the ground on which our house stands is only ours so long as we can use it. Whatever is created by our hands, is property.

We maintain that where life is rendered secure, and where avenues are opened to all the members of society alike to obtain that which is needed, we shall have a perfect society. On the contrary, wherever laws are enacted which be political or religious, transcends the powers of the government and are false.

Among the influences which are tending toward an improvement in governments, is a new and simple organization, known as the International Society. The question of Capital and Labor is to be solved in the next fifty years,—and this society is working towards this end. It seeks to make a brotherhood of all nations, to unite the interests of all irrespective of nationality. Do you not see that if this prevails, wars will be impossible? If the men of France and Prussia had been a solidarity, there could not have been such a war as we have witnessed there. When men come to be thus united all over the world, and the interests of labor are respected, we shall have better governments. Just so far as governments take away the sovereignty of the individual they become an evil. Men who are restrained alone by law are not moral.

In proportion as the sovereignty of the individual is recognized will the government recede, man will become a law unto himself,—and being subject to the higher law, will need no outward laws to govern and restrain him.

The Republic of the Future will be so organized as to call out man's powers and appeal to his higher nature; and man standing by his brother man in the higher relations of life, will be bound by ties of justice and fraternity stronger than any human laws; and in the peaceable development of all the sources within and around him, man will live in the enjoyment of higher happiness than he has any conception of at present.

The function of the pen is to register human experience as a means of preserving it, comparing it, rectifying it, enriching it, and diffusing it. It is the essential condition and impulse of a progressive civilization.—*Alger*.

The Teachings of Spiritualism.

We are often asked what good has Spiritualism done? What have the spirits taught you? The good that spirits have done and are doing, can only be measured by individuals. The absolute knowledge of continued existence which has been established by Modern Spiritualism is next in importance to the question itself, and the millions who have received this knowledge, can answer this question satisfactorily.

One of the important lessons which Spiritualism teaches is individual responsibility, and the necessity of naturalness in every department of our being.

The fact that all spirits report that they are in conditions which have resulted from their lives here,—that the consequences of their acts are upon them, and that there is no possible escape from these, is of the highest practical value. In no department of life is the value of spiritual teaching greater than in showing that most of the evils which afflict humanity, are the result of imperfect conditions, diseased states inherited or acquired, and that instead of looking upon our fellow-beings as totally depraved and evil, we should realize them as subject to treatment, to reform by kindness and sympathy, rather than harshness and censure.

Spiritualism teaches us to realize practically what Jesus meant when he said, "Father forgive them they know not what they do." It shows us that this memorable language is expressive of the highest attainments of humanity,—the fullest and most beautiful development of the divine in man. It was only after Jesus had passed through deep trials and proving baptisms, which more fully refined and purified his nature, that he attained to a state in which he was enabled to express these beautiful words. His vision was clear and unclouded, and he saw the conditions of those around him, and in this high and holy appreciation of human nature, his strong sense of justice was manifested even toward those who were persecuting him unto death.

We are called upon to attain to the same high estate in which when all the bitterness of persecution shall be heaped upon us; when death itself shall be meted out unto us we can resist, not only repeat these words, but experience the feelings which prompted them. This high spiritual attainment gives us a perception of the fact that mankind are generally acting in ignorance, that they do not know what they do. When we hear a harsh, stern individual speaking in such tones to gentle and loving children, we realize that they know not what they do. How few there are who can realize the conditions of those around them; and hence the world is full of discord and inharmonious. Words like barbed arrows are sent forth, and those gleams of sunshine that should gladden our pathway are clouded over with darkness and sorrow. Well did an ancient writer say, "Words fitly spoken are as apples of gold in pictures of silver." The more the human soul is unfolded the more sensitive it becomes, and thereby acquires the power both of enjoying and suffering more keenly. Let us, therefore, take the lesson home and seek to bless each one, and thus shall our own lives be made joyous and happy.

Married.

February 11th, by Dr. I. S. King, Mr. Michael C. Kief to Miss Emma C. Farmer, both of Indianapolis, Ind.

In Morristown, Rice Co., Minn., January 10th, by Mrs. Harriet E. Pope, Mr. Melmoth P. Ide, and Miss Maria Lincoln, both of Wilton, Minn.

Passed to Spirit Life.

From Sparta, on Friday morning, Feb. 2d, 1872, at half past eight o'clock, Mr. Andrew Thayer, aged 66 years.

The subject of this notice was born in Chesterfield, Hampshire Co., Mass., October 9th, 1805. He moved to Conneaut, Ashtabula Co., Ohio, in 1829. From Ohio he moved to Wisconsin in 1836, and to Sparta in 1857, where he has since resided.

Though formerly a Christian, and for many years a member of the church, over twenty years ago his views upon religion underwent a radical change, since which time he has disclaimed all faith in Christianity, as a system of belief; and consequently discarded all claim or wish to be called by its name.

He was a staunch and undoubting Spiritualist, to the last; and the cause, in him, has lost one of its warmest visible friends.

The funeral oration was omitted until the services of one could be obtained whose views harmonized with his own.

Gone to the angel home, Horace B. Pollard, Jr., son of H. B. and A. J. Pollard, aged two years, nine months, and nine days, from the residence of his parents, in Deansville, Oneida county, New York, January 27th 1872. The funeral services were conducted by the writer at the Presbyterian Church, who spoke to a large and attentive audience of relatives and friends.

"He is happy; life is sweeter To him now than e'er before. Time speeds on; you soon shall meet him On the fadeless spirit shore. Hope and wait; you soon shall greet him Where good-bye is heard no more."

O. L. SUTLIFF.

January 29th, passed from the rudimental to the higher planes of life, Mary A., wife of J. A. Beam, of Wilson county, Kansas, aged 61 years, and for twenty years a firm believer in spirit communion. At the funeral, there being no speaker present, J. Barnes made a few appropriate remarks.

February 8th, 1872, Emma, infant daughter of Henry C. and Jane Seymour, of Springfield, Ill., at the age of 1 year, 11 months, and 1 day.

Exercises were had at the home of the family by a collection of the friends of the same and of the "beautiful philosophy," where Professor Worthen, State geologist, read an appropriate selection from one of A. J. Davis' works; also a poem most consoling in the reassurance that

"There's no such thing as death."

The bereaved parents have long enjoyed the sweet consolation which a firm belief in the Harmonical Philosophy inspires.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

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Medium's Column.

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Original Essays.

THE NEW AMENDMENT.

BY O. S. POSTON.

The National Religious Convention which recently issued its manifesto at Cincinnati, has presented for the consideration of the people of the United States, a question fraught with great and important results. It contemplates a change in the organic law of the country, which will authorize legislation by Congress on matters affecting religion, which have been regarded as affairs of private conscience between each individual and God. It not only seeks to declare that Jesus Christ is the ruler of the nation, but also to make the Bible the exponent of his revealed will. By the force of these amendments, when made, the party in power will be authorized to pass any law it may deem expedient, for the suppression of Spiritualism, or any phase of infidelity; to prescribe what is orthodox Christianity, and to declare everything else heresy, and suppress it also under pains and penalties. In a word, it will enable the dominant sect or sects, to authorize the creation of an inquisition, should they deem it essential to the promotion of evangelical religion so to do, and to repeat all the oppressions and persecutions, that have been practiced by sectarian Christians in past ages. Moreover, it involves the power and right of enforcing such laws, though they produce endless and bloody wars,—resulting in the ruin of all the great interests of this country, material and spiritual.

Petitions are now circulating, and individuals solicited to sign, requesting Congress to pass the amendment alluded to; and before we severally commit ourselves and posterity to so important a measure, it is the part of wisdom, to pause and consider the history of the past; the present provisions in the Constitution; the motives of those interested in the proposed amendments, and the consequences which may result therefrom.

The original Constitution of the United States contains a provision, "that no religious test shall ever be required as a qualification to any office of public trust under the United States," and the first Congress that met after its adoption, passed an amendment to said Constitution, as follows:

"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

Both those provisions were devised by Washington and his colleagues, the wise and great men who had achieved the liberty of the nation.

To-day the Priesthood stretch forth their sacrilegious hands to destroy and repeal them, for, undoubtedly, the proposed amendment would repeal said clauses, and authorize the enactment of all the laws sought to be avoided by the framers of the Constitution when they inserted the provisions above set forth.

Judge Story in his Commentary on the Constitution, in Sec. 1847, speaking of the original clause, says:

"This clause is not introduced merely for the purpose of satisfying the scruples of many respectable persons, who feel an invincible repugnance to any religious test or affirmation. It had a higher aspect: to cut off forever, every pretence of any alliance between church and state in the national government. The framers of the Constitution were fully sensible of the dangers from this source, marked out in the history of other ages and countries, and not wholly unknown to our own. They knew that bigotry was unceasingly vigilant in its stratagems, to secure to itself an exclusive ascendancy over the human mind, and that intolerance was ever ready to arm itself with all the terrors of the civil power, to exterminate those who doubted its dogmas or resisted its infallibility. The Catholics and the Protestants had alternately waged the most ferocious and unrelenting warfare on each other, and Protestantism itself, at the very moment it was proclaiming the right of private judgment, prescribed boundaries to that right, beyond which if any one dared to pass, he must seal his rashness with the blood of martyrdom."

The same learned writer, in commenting on the establishment of any religion, or the free exercise thereof, Section 1879, says:

"It was under a solemn consciousness of the danger from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects, thus exemplified in our domestic as well as foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject."

"It was impossible that there should not arise perpetual strife and perpetual jealousy on the subject of ecclesiastical ascendancy, if the national government were free to create a religious establishment. The only security was in extirpating the power. But this alone would have been an imperfect security, if it had not been followed up by a declaration of the free exercise of religion, and a prohibition of all religious tests."

In a previous section, he remarked:

"The rights of conscience are, indeed, beyond the just reach of any human power. They are given by God, and can not be encroached upon by human authority, without a criminal disobedience of the precepts of natural, as well as of revealed religion."

That eminent jurist has in the preceding quotations, stated fully the reasons that rendered said provisions essential to the enjoyment of religious liberty, and they exist to-day, and are as cogent as when he penned them.

Judge Kent, the eminent chancellor, of New York, in commenting on same clause, uses similar sentiments and language to express his admiration for their wisdom.

The reader of history will remember, that from the establishment of Christianity to the present period, no great republic has existed in Europe. Indeed, the combination of political and religious despotisms rendered it impossible.

Both Catholics and Protestants, whilst they individually asserted that they constituted the only true church and the Lord's Vicegerents on earth, at the same time, inculcated the kindred idea of the "divine right of kings." We have maintained a republican government for upwards of eighty years, and prospered and developed into a great and mighty people. But, we have done so by refusing to sustain any special faith as the national religion; in a word, we have refused to unite church and state, and received from God the blessings that flow from that wise resolve.

"The Roman Republic, which existed for seven centuries, received into its religion and worshipped the Gods of all the nations it subdued, and it was not till Christianity appeared with its exclusive pretensions, and so tied purpose to supplant all other creeds, that wars growing out of religious difference and priestly ambition began to prevail. Since that time, many of the largest and fiercest wars, have been originated to promote the objects of sectarian Christians, and to settle the question, who amongst them should rule over the consciences of the people."

During the first three centuries after the Christian era, some sixty or more sects had sprung into existence with different tenets. After the conversion of Constantine in the

fourth century, and the union of church and state sustained by his political authority, the religious councils, after many struggles amongst themselves, finally settled the canon of scripture and the creed of the Catholic Church. They immediately destroyed all existing heresies and heretics. For one thousand years the Catholic Church reigned supreme. Her exposition of the scriptures, no one dared to question, and even a suspicion of heresy imperiled the life of him on whom its shadow rested. Science and literature, and even thought itself, attained its lowest ebb, and indeed, much of the classical learning of Greece and Rome we now possess, owe their preservation to the Mohammedans. It is true, the reformers of the fifteenth century emancipated some sections of Europe from the most egregious errors and abuses of the Catholic Church, but they required those who resided in their domain, to accept their dogmas, or endure the same punishment inflicted by papal authority. The religious criminal calendar remained unchanged, and many of the principles inculcated by Calvin and his sect, were even more derogatory of God's character and the spirit of justice supposed to appertain to that being, than even the doctrines of the mother church they had abolished.

The unanimity of creed and orthodox sentiment, were maintained by the strong hand of violence. Millions were destroyed by public execution, or died more slowly from imprisonment and starvation. Europe was kept reduced in her population by the large number of victims which the Church demanded, to intimidate the residue into submission to her dictation. In one night, it is reported that 70,000 Heretics were assassinated by the emissaries of the Church, who spared neither age or sex.

Human nature is the same, and all churches would desire to hold absolute control over the consciences of men, if the power was conferred on them to accomplish their object.

With all those historic murders fresh in their memory, the great, wise, and good men who achieved the freedom of this country, and made the Constitution of the United States, thought it essential to provide in that great charter of posterity from the infliction of similar outrages.

For many years in this country, the several sects known as Evangelical Christians,—the Episcopalians, Methodists, Presbyterians, and Baptists, have had many fierce and bitter discussions in regard to creed and discipline; but recently they have been drawn together by a professed love for God, and have come into closer a lance, and concluded that they are the saints appointed to judge the world.

Like the Triumvirs of Rome, who, while cordially hating each other, conspired to destroy the liberty of the Republic, and divide the Empire amongst themselves, so, to-day, many Christian divines have perfected their conspiracy, and boldly announced their treason against the freedom of man's conscience, and openly demand that power be conferred on them to exercise over all their religious despotism.

The great Teacher, whom they profess to adore, said emphatically, "that his kingdom was not of this world." It would be wise for those who profess to be his disciples, to catch the spirit of his religion from his own saying, rather than from the fanatical expounders of modern Christianity.

No doubt many will go forth with more eloquence and zeal than ever Peter the Hermit, when he preached the Crusade in Europe, for retaking the Holy Land from the Saracens, and persuade the Christian world to embark in this unholy enterprise, but it would be well for them to recall the lessons of history, and remember that the Triumvirs of Rome finally fought each other, and that the Crusades terminated in disaster, costing millions of lives, and nearly all the treasures of Europe.

Human nature is the same in all vocations. Ambitious demagogues exist in the church, as well as in the councils of the state, and are equally unscrupulous how they acquire and use power incident to their respective positions.

Perhaps many good men, believing that they are rendering service to God and religion, will be inclined to embark in the enterprise presented by the late convention; but before one regularly enlists in the work, it would be prudent to consider the extended programme the undertaking will involve, should the amendment be adopted.

Amongst the first objects will be, no doubt, to declare Sunday a holy day; prohibit all divorces save for adultery; and direct that the Bible be taught in all schools, and have all improper books excluded. It will be equally essential to suppress all Infidel and Spiritual books and newspapers, and all scientific publications that are supposed to be opposed to biblical science. The Catholic Church must also be looked after, and effectual operations commenced to check its growth, and prevent its obtaining political power. Each sect, striving for position, will be making its combination with political parties, and mutually promoting each others objects. In a short time all the elements of opposition to the evangelical alliance will form common sympathy, and persecution be drawn together, and constitute a large antagonistic party.

Those two factions in our great cities can not long, under the religious frenzy of the hour, be capable of maintaining peaceable relations. We will soon be hastened from mobocratic collisions in those great centres, to general civil war, which will sweep over the country like the conflagration of Chicago, involving in one common ruin, life, property, and religion.

Whilst the proposed amendment will declare the Christianity of the Bible to be the religion of the nation, it necessarily leaves for future settlement, the great question, which sect shall be the great exponent of the system. That must and can only be settled by civil war, and afterwards upheld and sustained by a despotism united with the victorious sect.

Nearly all the wars of modern Europe can be traced to the machinations of priests, ambitious to extend their peculiar phase of faith, and suppress those that differ with them.

The present provisions of the Constitution prevent either class of sectarians from enacting laws which would affect those holding different views; hence we have peace and repose, and the so-called Infidel population holding the balance of power, prevents collision. Is it wise to attempt to destroy that balance of power, which assists the Christian sects to cultivate that peaceable character so highly praised by the great founder of their faith, and avoid the strife and war that would mar, if not destroy, their religious qualities?

To-day we are prosperous and happy, united and free. In a republic why should any sect wish to maintain religious rule, rather than sound argument and rational conviction produced thereby, persuade to similarity of creed and principle. Those who hold different views, and seek otherwise to accomplish it, will deceive themselves with a mere chimera. God can and will take care of himself; let man be as wise in his own sphere, and remember that religious convictions can never be created, or changed by coercion.

In conclusion, let those who desire to remain free in religion, as well as political rights, remember that the price of that great boon, is eternal vigilance, and before the chains are

forged, that will shackle them forever, unless broken by civil war, exert all their energies, to enlighten the public mind, and protest against this outrageous and damnable attempt to enslave their consciences, and establish a religious hierarchy, require that all demand, that all parties, and men that solicit your suffrages for office, shall hang out their banner on the outward wall, and distinctly state their position on this great question.

Harrodsburg, Ky.

"Our Disgrace."

BRO. JONES:—Inasmuch as you have given considerable space in number 22, to articles alluding upon Victoria C. Woodhull and her position as president of the American Association of Spiritualists, I wish to offer a few thoughts in reply. What is the ground of complaint? Simply that she advocates social freedom. Is that any thing new for Spiritualists? I admit that in clear, forcible argument, in earnest, fearless advocacy she excels any of us who have preceded her, but that she has advanced any more radical ideas on social life I deny. What is there to be feared from social freedom more than from religious freedom? The same arguments used in favor of one holds good with the other, and those used with equal logic against either one can be used with equal logic against the other. The Orthodox people would legislate on our religious views, would make laws curtailing our religious freedom if it were in their power. What better are those who would legislate on the affectional relation and bind us in that respect? Neither our religious emotion nor our affectional feelings can be governed by our wills, and I claim legal enactments have no right to interfere with either, and should protect the individual in his right to perfect freedom, and where each and every individual is protected in the exercise of his rights there can be no encroachments, no tyranny as there now is.

But some will argue against freedom because some persons are on a low plane and would thus manifest themselves. Has not that person just as good a right to act true to his organization as one on a higher plane the same as in religion. The uncultivated Catholic has a right to his undeveloped method of worship just as truly as the most ethereal Spiritualist to his. In our present state of society individual rights are not respected, if perchance marriage supervene, and a woman pure and sensitive is forced to receive the embraces of a beastly man, no matter how loudly her soul may cry against it. Talk of freedom as a cause of impurity in social life. Nonsense! It is the only means by which purity becomes possible. It seems so strange to me that persons who seem capable of reasoning upon other subjects seem so illogical, so senseless in their treatment of this. I am not personally acquainted with Mrs. Woodhull, but her logic is irresistible, her honesty of purpose and strength of character, it seems to me can but be obvious to any one who is not biased by prejudice or envy. I glory in the woman for the work she is doing. Do not worry, Brother Eddy, about a "division of the works" for there can be no division where there has never been any union. Hudson Tuttle, too, is in trouble. Why does he and others stay at home and find fault with the doings of the American Association? Why do not those who know so well what ought to be done by hand and attend to such matters. This association always advertises its time and place of meetings, and invites attendance. Then why have ye not rallied, ye wise, pure, respectable Spiritualists and saved the cause from such "disgrace" and inaugurate a better work than is being done, instead of staying at home and snarling at those who are trying to do what they can to further the cause of truth as best they may. Suppose that was the first convention Mrs. Woodhull attended, if she was the choice of the people there present, which was evinced by her election, what was that to the case. I will admit I was surprised when I heard of her election. Agreeably surprised—for I thought it evinced a greater growth in the Spiritual ranks than I thought had yet obtained.

Will it not—dear friends and readers, one and all—be a glorious time when we shall have advanced so far that we shall be able to only ask, is any idea or action true, instead of, how will it look to the people or what will Mrs. Rundy say, and receive truth as a divine quest, welcoming it, come from whatever source it may, and in whatever garb? Light, more light should be our watchword, and if Spiritualism is a religion worthy the support of men and women of this 19th century, it must take in reforms, embrace every thing in science or art that is conducive to the welfare of the human family in every department of life. Religious, political and social, if it does not embrace all these it is too narrow for me.

Fraternally yours,

J. H. S. SEVERANCE, M. D.

Milwaukee, Wis.

Items from Kansas.

BROTHER JONES: The glorious old JOURNAL is coming again all right, as beautiful and vigorous as ever. When I once get it into my hands I hate to lay it down until I have finished it; a very unwise practice, by the way, as I find that most of the JOURNAL's articles are very profound, and require to be thoroughly read and re-read, and studied again and again to be properly understood and appreciated. I propose to elect myself a life subscriber to the JOURNAL, and shall, as soon as possible, try and get up a large club. Money is about as scarce here, though, now, as it was when Peter said: "Silver and gold have I none."

So much by way of prologue. I wish the advice of some of our learned ones in regard to the following question: "Can a person be in the body and out of the body at one and the same time? or, can a person be out of the body without being aware of it?"

I will illustrate my second question in this wise. While living up on the Republican this last summer, my mother one day desired me to go to my brother's house, distant about eighty rods, on an errand for her. I went out of the house, and, she says, soon came in again, when she asked me for the article. I replied that I had not been to the other house yet, but would go now. Looking out in a few minutes she saw me going. I soon came back with the desired article. Now, as far as my own knowledge extends, I did not enter our house after I first left it, until I had been to my brother's house.

Another incident. My father was one evening coming up the road toward the house, with an axe on his shoulder. Mother called our attention to the fact that another man, exactly like him in appearance, was walking by his side, and imitating his every movement. This duplicate, or whatever you would call it, was plainly perceptible to mother—and to her alone—until father had almost reached the house—when it faded away.

In many other instances she has seen well-defined forms walking by the side of the different members of her family, including myself. My mother is about fifty-seven years of age, of a fine nervous-spiritual temperament, and is not a firm believer in Spiritualism.

I come now to my first question again, "Can a person be in the body and out of it at one

and the same time, without being aware at the time?"—or do we, in our daily life maintain two or more separate individual entities without being cognizant thereof?

H. C. TURNER.

Manhattan, Kan.

The Debatable Land.

I have read about one-third of Robert Dale Owen's new book, entitled: "The Debatable Land between This World and the Next;" and am much pleased with it thus far, except on one point. It grieves me exceedingly to know that a man of Mr. Owen's quick perceptions and sound judgment and candor should believe that the Apostle Paul teaches the Calvinistic dogmas of "total natural depravity," the election of a part of mankind to a happy immortality, the condemnation of the rest to endless woe, and the Lutheran notion of justification by faith alone, on the ground of a vicarious atonement and imputed sin and righteousness.

It seems to our mind that a reasonable and harmonious interpretation of Paul's language would clear him entirely from this grave charge of teaching such unreasonable dogmas. Ought we not to give him the benefit of such a translation? Undoubtedly that apostle taught the idea of hereditary depravity,—that influences, increasing the power of temptation, have come down from one generation to another, commencing with the first pair; and is it not a fact that wicked parents transmit to their offspring stronger appetites and passions tempting to evil than good ones? But where does Paul teach the idea of the total natural depravity of mankind, so that the natural man, wholly inclined to all evil, and that continually, is totally incapacitated to think a good thought or do a good deed? I do not find this idea in his epistles.

He undoubtedly teaches the doctrine of "election and non-election," and the entire and independent sovereignty of God in all the arrangements of his government and providence, in selecting and ruling up certain nations and individuals on grounds independent of their merits or demerits, to fill certain places in his government; but these elections, and consequent non-elections, do not pertain directly to the final destiny of souls in heaven or hell, but to the progress of his government in this world.

Paul clearly teaches that God has "purposed to gather together in one all things in Christ," and in subordination to this grand result, he selects some nations and individuals to fill prominent and conspicuous places in the world, and others are not selected nor fitted for these places, but all in harmony and subservience to the great end of his government—the comparative perfection, harmony, and welfare of his entire moral universe. The Jewish nation were elected to fill a certain place in the world. Afterward, with reference to the gospel enterprise, the Gentiles became the elect, and the Jews the non-elect. In the same sense the American nation is elected to take the lead in introducing the right form of civil government on the earth, and other nations are not elected to fill this place.

It is of the elections and non-elections of the Jews and Gentiles that Paul treats in his masterly, sublime, and jubilant manner, arriving at the grand consummation that "God hath concluded them all in unbelief, that he might have mercy upon all."

Jesus was God's "elect" for a certain purpose. He was raised up and fitted for the purpose intended. In the same sense in which he was "elect" all the rest of mankind were "non-elect." General Washington and Galileo were respectively elected to fill the places they respectively occupied. Elections and non-elections, under the divine government, amount to the all natural diversity in harmony which exists in the world.

Instead of teaching Luther's doctrine of justification for believing in Christ, on the arbitrary principle of the sins of believers being imputed to Christ, and his merits and righteousness being imputed to them, it is much more reasonable to understand Paul to teach that the Christian faith is an active, potent principle within us, "purifying the heart" and producing a righteous character in the believer, in which state he is justified. It is evident that a sinner cannot be justified while in his sins or unrighteousness, except it be prospectively. Faith produces righteousness.

ELI BALLOU.

Maquoketa, Iowa.

Items from New York.

BRO. JONES:—I see myself frequently mentioned in the papers as laboring on a circuit which I get over once in about four weeks, having four points at which I speak regularly; such is in part the case. Led by the spirit, I located in western N. Y., last March, and threw myself back upon my old western plan, of stated appointments and a regular field of labor, that I then thought, and do still, to be for me, at any rate, the most efficient way of spending my time, and employing my talents such as they are. Thus far I am satisfied, not with the little I have done, but as having done more for our cause, than I could in any other way. My points have been Byron, Batavia, and Albion regularly once a month; and the other fourth of the time I have visited Yates, Lockport, Medina, and some other places, and am happy to say that I believe good has been done in all these places, that is permanent. At Byron meetings are discontinued, till the cold winter is passed. At Batavia, good brother English has secured a hall for the next five years, and our cause there seems firmly established. Byron is equally firm; and brother Seaver, so well known, is a sure guaranty, with many others, that our banner there will not be left to droop. About in the vicinity of Albion, more than in the town there is a vastly increasing interest, and many of the old minds who have never known or thought much of Spiritualism, are now the most earnest and interested seekers after its facts and philosophy. Bro. Eli Clark, of Yates Center, ever true and ever active, has furnished a very commodious hall for meetings, that I dedicated to truth, freedom, and philosophy, last Sept. Medina is a harder field, still I have good congregations there, and have in our favor the influence of two secular papers published there.

I had nearly forgotten to mention that the proprietor of the largest and best hall in Albion, gives us the free use of it whenever we wish it.

At Barre and South Barre, near Albion, there has been awakened a good interest by my lectures on geology, followed by those on Spiritualism. At Lockport, the friends are doing what they can, but their means are limited. Seed has been sown on this ground and I am encouraged to remain yet another year, not to reap the harvest, but to extend the area of the planting, and water so far as I can the growing crop.

This field, I am sure embraces much of the real bone and sinew of the army of reformers. Numerous, stable, high-minded, intelligent, and with fair means, there is no part of our land, of equal extent, that can be more fully depended upon for its effective influence, than the one in which I am laboring. I expect to extend this field somewhat the coming year. We have a number of excellent test, inspi-

rational, and healing mediums, who will testify to the world here and feel more of them in time.

I regret sincerely the "new departure," and that so many of the Spiritualists are forced to be misrepresented before the world, with Hudson Tuttle, and others, I protest against it, and favor a new convention. I regret still more the spirit and tone of the president of the American Association, and those who follow her and her views towards those who differ. Severity, irony, and editorial pen-and-ink have no argument in those, and only tend to weaken the cause they are designed to support. Intelligent, enlightened, and honest minds, are not likely to be terrified by the stereotyped appellation of "old fogies." They will independent Spiritualists be beaten by the traces of the "new departure," by being told that they in their course of dissent from the doctrines of Mrs. Woodhull, simply exhibit "ignorant superstition, intolerant bigotry and pharisaical godliness."

I regret the degrading tendency of the Spiritualistic press generally over a single volume. Rome was shamed because it knew but one man. The Spiritual press might equally be rebuked. I believe in woman's suffrage, and have no hopes that we shall ever have a healthy state, and tone of society, till woman is enfranchised, but I am totally opposed to Spiritualism, in capacity of a holy organization to promulgate the facts and philosophy of Spiritualism as a means of human enlightenment, by the appeals to the external senses, as well as the inner consciousness, going into a political nomination, or assuming a political phase at all.

I do not believe that anything deserving the name of love, ever did, or ever can dictate a marriage, that will be legitimate only for a night. We all have an idea what can, and what does, dictate numerous such marriages, but I cannot attend upon its new baptism, and consent to this unchristening.

I leave in an hour or two for Carversville, Pa., to join issue in public debate with C. C. Leigh, of anti-slavery memory, on the following proposition viz:

"Resolved that man is a free agent." Mr. J. affirms, I deny.

Thankful that the JOURNAL adheres to the underlying principles of our philosophy, ignoring illegitimate issues may it live long to bless the world.

J. G. FAY.

Avon, Feb. 9th., 1872.

Is Spiritualism Aggressive.

(He that is not with me is against me.—Jesus.)

Nor is it an unavoidable result that Spiritualism be pitted against churchianity. The war may come, but it was not wise to dash the head of the new born child against the indurated walls of old beliefs.—Hudson Tuttle.

BRO. JONES:—I must dissent from the above sentiment of our much esteemed brother Tuttle, as published in the JOURNAL of Dec. 30th. For, if the philosophy of Spiritualism be true, the doctrines of churchianity are false, the one is the antagonist of the other in all its fundamental principles.—Now then, could the new born child (Spiritualism) make its advent into our world, sustain its life, maintain its vitality and vigorous growth, until to-day we see it just emerging into strong manhood, a power in the land, without unavoidably becoming pitted against churchianity, is beyond my ken. Light truth, and knowledge are in their nature, the antagonists of ignorance, error, and superstition, they must recede as the other advances; ignorance and error must surrender or abandon the citadel of the human mind as knowledge scales the rampart and plants its standard of truth on its walls. The very first cry of the new born child as heard in the tiny raps of the Fox girls, was not only a declaration of war from the angel world against a triune God, a malicious Devil, a vicarious atonement, justification by faith, total depravity, endless hell, partial-heaven doctrine on which the whole fabric of churchianity is based; but its first cry was also the shout of victory over a world full of churchianity, yet enshrouded in darkness of materialism. Truth is aggressive and Spiritualists cannot proclaim its philosophy, or defend themselves from the assaults of bigotry without making inroads into the indurated walls of old beliefs. Wise or foolish the war has come and has raged in fierce mortal combat for more than 23 years, the unavoidable result of truth grappling with error.

Instead of the young child's brains being dashed out, and besmearing the walls of old time honored creeds,—it has enlarged its limbs power in the fight, grown stronger in every contest, while breach after breach has been made in the indurated walls of old beliefs, as the young child's head dashed against them.

This conflict could not be avoided, without adopting a base subservience and time-serving policy that would have smothered the child at its birth, or deprived it of all vigorous growth, and left it a weak, puny, sickly thing without force, life, or influence, and long since would have sunk in the grave of oblivion, or remained only as among the things that were. No; the truths of Spiritualism based on nature's divine laws, are aggressive, it advances its rapid way by force over long standing prejudice scaling the walls of church creeds, and superstitious dogmas, invading the sanctum of the scientist, non-pleasing these wise savants with its discoveries, and phenomena; and causing the priest in his clerical robes to tremble for the safety of his God and Savior, or what to him is of more importance, his honor and butter. Already its victories are heralded from continent to continent, and the watch fires of its camps are lighting the hills of the earth; while it numbers amongst its trophies thousands on thousands, embracing all classes and conditions, from the widow in her cottage, tolling incessantly to keep the wolf from the door, to the proud monarchs of Europe, and the destined like Daniel's stone cut out of the mountains without hands, to roll on amidst superstition, bigotry, and church dogmas, and flap their raven wings and fly back to their native hell; then will the knowledge of the Lord cover the earth as the waters of the sea, and man stand out redeemed and disembarrassed from vice and error. Bro. Jones, I go for carrying the war into Africa—not in an arrogant pompous manner the I am right and you are wrong style, nor in calling hard names, dealing in personalities, or vulgar blackguardism, but in meeting error and falsehood with the facts and truths of our glorious gospel,—warring not with persons, or the votaries of churchianity, but with their errors, creeds, and dogmas, and in battering down the time honored walls of old beliefs, I think the JOURNAL is doing a great and good work. In this respect, its calmness, its nerve and backbone, its firmness to truth and right, and its fearless exposure of error.

Long may it wave its potent flag of good, until the dark pall of ignorance, and superstition, shall be lifted, the world of man kind back in the sunlight of truth, and the inhabitants of the other shore, freely mingle with the inhabitants of this, while angel forms and voices are seen and heard in every household.

Green Garden, Ills.

"In the long run knowledge is better than gold, wealth, but for present use money is preferable."—A. Jenkins.

Science's Column

HIGHLY IMPORTANT.

You are creating a great excitement here. It can be seen in my own person, that the deaf hear, the blind see, the lame walk, and the leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powder four days I shined up like new. I was able to see how my arm looked, and to the utter astonishment, the scales would cleave off easily, and leave all smooth, soft, and white. My head and body were clean. **"Atarrh"** in my head is arrested. They cured my Rheumatism I was tied up with **Pilegm and Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that could not raise my right arm to my head or put it in my vest. I can now hold it in any position. My legs quite easy. By overdoing, I got off, anyway. I now travel as much as my old self. I took one box of the Positive Powder about the **Heart.** It would beat a few beats and then stop and start again. I could not lie on it at all. The Positive Powder was the right. Several years ago, from over-training one eye, and a blow to the face, I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your circular; and I can work out of my head or foot. On Thursday, I called on Mr. Bowles who had been blind three years; and his wife was sick from taking **Camel.** Her limbs were swelled to her body; she could not do anything, or go out on her feet. I could not prevail on him to take the Positive Powder. On my way to Woodard who is acquainted with the Powders, having used and seen their good effect. I let him have a box. He went to Mr. Bowles' that night, and after much persuasion Mr. Bowles took a box. The next day he said to his next neighbor came in and said he had good news for me; namely that he was at Mr. Bowles' in the morning, and saw Mrs. Bowles out on the piazza as usual. He was greatly surprised. I told him the inquiry before; it eased all her pain and she slept like a pig. He said he never saw two persons so elated in his life. Please send me six dozen more boxes." (*(J. H. Woodard, Jackson, N.Y.)*) I have since sent them. Positive Powder does you all the recommended to do. They cured me of **Dyspepsia**, and there has not been any return of it for over a year. They cured one of my family of **Ague** in three days. No amount of money could tempt me to give up the Positive Powder which I use in my family for two years." (*Mrs. Benjamin Kinyon, Bristol, Ind.*) "I was **Blind**, and nearly helpless with the **Rheumatism**, and the Positive and Negative Powders cured me. I took eight boxes of the Positive Powder. S. Baker, Jr., Blacks and Whites, Va." "I have been introducing your Positive and Negative powders in the neighborhood, and I must say, with astonishing effect. I have cured many cases of Cholera, Typhoid Fever, not expected to live. In one week after taking the Positive Powder he was better than he had been for 20 years; and now he says he is as well as he ever was. All that have tried the Powders are doing well. Send me 8 dozen boxes. O.D.H. Morris, Pittsboro, Iowa." "My daughter had the **Cholera Morbus** in Boston, and was confined to her bed two weeks before telegraphing to me. I went to her and commenced giving her the Positive Powders, and in two days she was up and well. I gave her three boxes. I also cured my son, **let Fever**, then the **Chicken Pox.** I used the Positive and Negative Powders and nothing else, and in two weeks they were going to school." (*Mrs. Louise Shookman, Custine, Mo.*) "I have received great benefit from your Positive and Negative Powders. I have used them by being cured of **Rheumatism and Erysipelas.** I have used two or three boxes of those last received, for **Neuralgia** in my head, which have had the desired result, as I am now quite free from that painful disease." (*H. J. Jones, New York City.*) "I have used the Positive Powders work like a charm. I was called to see a sick child two weeks ago, who had been suffering five weeks with **Inflammation of the Brain.** The doctors had given up all hopes of its recovery. No medicine would relieve it, and it cried night and day until they sent for me, and I twenty minutes after it had taken the first dose of Positive Powder, it was sleeping easy, and it was gaining every since, and I think will get well." (*Mary Rogers, New Britain, Conn.*) "I found Positive Powder cured my wife of **Tubercular Womb**, and she is as well as ever. I myself had **Chills and Fever**, which I broke with the Positive and Negative Powders." (*John B. Jenkins, Osage Mission, Kansas.*) "Four years ago I used about half a dozen boxes of Positive Powder. I lost all the **Dyspepsia** out of me, root and branch, and left no symptom of it, till now, owing to a wrong and careless mode of living, I have set in again. Inclosed find \$5.00, for which send me Positive Powders. I shall never be without them again, and I will tell it and credit nearly all the virtuous virtue in every case in which we have tried them." (*John O. Reedberg, Hartland, Wis.*) "I take great pains to introduce the Powders instead of my own medicine. Quite a number have called on me of late with their **Colds** and coughs. I have sold them a box, and they would believe it, and I tried nearly all the Positive Powder and told them to take up one box, and if that did not cure them, I would give them a dollar's worth of my best medicine. But no one has come for any other medicine. I will write for more soon." (*Dr. T. Bond, Pennfield, Pa.*) "My daughter had the **Negative Powder** immediately after I received the last package of Positive and Negative Powders. My neighbors thought me crazy because I gave her the Negative Powder and did not employ a doctor. But she is now well and able to walk out." (*Sarah B. Chapin, Menomonee, Wis.*) "I have used them considerable since I came here, and they always give the desired relief. In one case the Negatives saved the life of a man who had **Congestion of the Brain**, and whom we thought to be dying. I would not hesitate on any condition to recommend them." (*D. L. Marshall, Minn.*) "I have another case cured by the Positive Powder. N. N. Reese had **Inflammation of the Windpipe** for three years. The doctors said medicine could not reach it. He tried one box, and was cured." (*D. L. Hard, River Springs, Ohio.*) "I must tell you of another case where the Positive Powder made a cure. My next door neighbor had a little boy not quite two years old, who was strangely affected by passing from his bowels large and frequent **Discharges of Blood**, and it run on for some time, although he grew strong and healthy. I gave him several boxes of the Positive Powders, and if they seemed to help him, I would spare her a box, although I had but two. This helped him so much that she came and got the box, and she did not give him more than one third of it before he was permanently cured." (*Sarah E. Griscom, Smileyville, N.C.*) "I have a little girl four years old that has the **Croup**, so that she could scarcely breathe. I gave her the Positive Powders, she dropped to sleep an hour, and that was the last of the croup." (*Mrs. Steadley, New Haven, Ct.*) "I have known many a case of **Croup** of four or five years standing cured by one box of Positive Powders. Send me a dozen boxes." (*J. T. Whitley, Bonaparte, Iowa.*)

AGENTS WANTING EVERYWHERE.

SPENCE'S POSITIVE AND NEGATIVE POWDERS are having a great run, and are doing immense work in the hands of agents, male and female, local and traveling, as will be seen by the following samples of orders for powders.

PROF. SPENCE—Sir: You will please send inclosed draft on New York for \$200. Be kind enough to forward me the worth of it in your most excellent Positive and Negative Powders.—A. HEDGKINS, Branchville Ark.

PROF. SPENCE—Dear Sir: I now inclose to you a draft for \$350, for which please express one gross of your Positive and Negative Powders to Matilda B. George, Lincoln City, Neb., and the balance in Powders to myself.—ELLIS B. GEORGE, Healing Medium, Yates City, Mo.

PROF. PAYTON SPENCE, M.D.—Sir: Please forward to me express, marked C.O.D. 12 Dozen Boxes of assorted Positive and Negative Powders.—DI. W. L. VESCELO Woodruff House, Watertown, New York.

PROF. SPENCE—Dear Sir: Please send me one Gross of Powders, namely, 10 Dozen Boxes Positives, 1 Dozen Negatives, and 1 Dozen Positive and Negative.—MARY E. JENKS, Petersburg, New York.

PROF. SPENCE Dear Sir: Please send 2 Gross of Powders, as follows: 18 Dozen Boxes Positives, 4 Dozen Negatives, and 2 Dozen Positive and Negative. Prepay the expressage as usual, and I shall refund it and the balance due you, on receipt of the Bill.—HERMAN SNOW San Francisco, Cal.

If there is no Druggist or Agent in your locality, who has the Powders for sale, send your money to Prof. Spence, and the Powders will be forwarded to you by return mail, postpaid.

MAILED	[]	Box Pos. Powders,	\$1.00
PAID	AT	44 Ng.	1.00
POSTAL	NO.	" 22 "	22 Pos.
THREE	6	Boxes,	9.00
PRICES	6	2 Boxes,	8.00

-30-

OFFICE, 37½ ST. MARKS' PLACE, NEW YORK.
Address Prof. Payton Spence, M.D.,
Box 6817, New York City.
For Sale also by S. F. Jones, 105 South
Ave., Chicago.

ITEMS.

From Lots Walbrook.

BROTHER JONES.—I commenced writing items a few days since, and falling into a train of philosophizing, I really left the items out. I will try to make up for the deficiency in this, and continue the train of thought started in the last, at some other time. I went to

MORAVIA

the last week in January, and though I saw no faces that I recognized, others did. There were two young men who had come from Troy, Penn., that morning; one sat at my right hand and the other at my left. No one in the room knew the name of either, but the first face that presented itself continued to look persistently at the gentleman at my right. "It is for you, do you recognize it?" "I should," was the reply, "but for the glasses." "That is often done to protect their eyes from the light, irrespective of whether they wore them here or not," was the reply of some one in the circle who was familiar with phenomena. Just then the medium called out from the cabinet, or rather, dark room, "He has soldier's clothes on." Again the face appeared, and this time there was a movement of the lips, while the word "James" was pronounced in a loud whisper, but so distinctly as to be understood by all in the room. "Heywood, is that you?" and a smile of gladness lit up the features, such as I shall never forget. Now to suppose for one moment that a false face prepared for the purpose of deception, could be made to pronounce that stranger's name while the expression of the features said as plainly as looks could express, "Why, don't you know me?" To suppose this, and then to add to it a smile which was an illumination of the countenance, such as only soul-joy can give, is the vilest of nonsense. The conclusion is inevitable; those who have left the mortal form, can and do, under the right conditions, gather enough of the material to make themselves visible to physical eyes and tangible to physical touch. I will not enter into further detail of what I saw there, only to say that there was one face shown somewhat indistinctly which was not recognized, and I thought that it might possibly belong to a dear friend of mine; also one of three hands that were thrust up at one time. I went directly from there to Mrs. Manly's at Corry, Penn., and, though speaking of what others saw, was very careful to say nothing of this, for I felt that what conditions had failed to make plain at Moravia, would be explained through her hand. She wrote "Count not on the faces," but spoke of showing the hand. Now mark, I had as much evidence to claim the face as the hand, and so far as my feelings were concerned, should have claimed the face if either. Still, I said nothing of this, yet the intelligence controlling her hand, says that none of the faces were for me, but speaks of the hand as being in the shadow, and thus not fully identified. But to come nearer home, I heard that the people of Dunkirk have a sensation in the shape of a

HAUNTED HOUSE

near them. Some three miles from town is a residence built by a gentleman by the name of Douglas, who has been in the spirit world some years, about twenty, I believe, and the place has passed to his descendants. Some two or three times since his demise, reports have gone out, of things being seen and heard there, but at intervals of years, and so attracted but little attention. The house is now occupied by a gentleman who leases the farm. Recently the entire family left on a visit, and a grandson of old Mr. Douglas staid there at night. The young man slept in a room up stairs through which a stovepipe ran, entering from the room below. In the night noises were heard, doors opening and shutting, the stovepipe rattled upon, etc. etc. The next night the young man had a friend stay with him; the sounds were repeated, but no clue to their author could be found. By this time the subject began to be talked of a little, and Mr. Crocker, a trance speaker being near, happened in just after dark the third night. He found there were three boys to keep each other company. "Now Charley," (as Mr. Crocker is familiarly called), "you are just in time to stay with us to-night." This was exactly what he wanted, but he replied, "I guess not. I can stay till nine o'clock, but it's hardly worth while to stay all night."

"Yes, you must, we want you to stay and help us find out what these noises mean."

"But will it be convenient for so many to stay when Mr. Button's folks are away?"

"Oh, yes, we'll fix that all right. You can sleep in the bed-room below and we will go up stairs."

"No," was the reply, "if I stay here I must know just where every person in the house is; must have them where I can put my hand on them."

This was agreed to, and then commenced the preparations for the nocturnal visit. The windows were examined and found well fastened; spoils of thread set where they could not possibly be raised to admit any one without the thread being misplaced; chairs were assigned their positions; the stove hook was laid upon the floor and a mark put around it; the cellar-door (the place where the sounds usually commenced) was examined and things so arranged that ingress would be impossible without a disturbance of some kind which could be detected; and, all else being ready, a bed was made on the floor upstairs, and between where the stovepipe came up through the floor, and the bed occupied by the boys; Mr. Crocker sleeping here just where he could talk down stairs to the ghost, and, at the same time put his hand upon the other bed and know that the three boys were there.

All was quiet till about midnight, when there was a sound as if the cellar-door had opened, and shut with a bang. "Boys, it has come, whatever it is," said Mr. Crocker, as he put himself in an attitude for questioning; then the sound of other doors, and a rapping upon the stovepipe.

"Mr. Douglas, if this is you, please give three distinct raps upon the stovepipe." A prompt response with the three raps. Well it would be useless to repeat all the questions that received their appropriate replies. "I asked everything I could think of in the course of half or three-fourths of an hour," said Mr. Crocker in relating what occurred. Among the questions he reported, I select the following:

"Mr. Douglas, you were acquainted with my father?" "Rap, rap, rap." "Do you recollect coming to our house at such a time, and talking with father of something which amused you very much, and over which you both laughed heartily?" There came a perfect shower of raps, as if he laughed even then, at the recollection.

"Mr. Douglas, you know that I am a Spiritualist?" "Rap, rap, rap." "Well, even Spiritualists get skeptical sometimes, and if this is really you, please whistle a tune and dance it." A jig was whistled and danced in exact time. The steps sounded somewhat muffled, as if of one in stocking feet.

"Now please take up chairs and set them down quickly and heavily. It was done, or so the sounds indicated. "Now open and shut the doors." The door on one side of the room appeared from the sound to be opened and shut

quickly and with no light hand, and then upon the opposite side of the room instantly, giving no time to pass from one to the other. Finally all passed off; the four lay till full daylight, and then went down together, and not a thing had been moved inside of the house, and there were no tracks going from the house, no disturbance in the room about the cellar-door. While I am writing this, here comes a gentleman from

BUFFALO

who tells us of the mediumship of his two boys, aged ten and twelve. In the house they occupied, before moving to their present place of residence on Maryland St., was a closet, perhaps two and a half by four feet in size; this, by closing other things that were done, the boys would enter the closet. If I understand rightly, but one at a time were in the room; but be that as it may, Mr. Cockle said, "I would close the door, and before I would go three feet away, 'Pa, I'm up here' would sound from the closet, and, upon opening the door as quickly as possible, I would find Jesse seated upon a peg as high as my head, and holding on to another." This was the boy of ten. The older one, upon being left in there one time, called out, "Pa, come quick." Upon opening the door, a rope was found tied in a large loop, one portion of which rested upon the back of the boy's neck, the balance being held from him by his two hands, and in this position he was hanging from the peg, the portion of the loop between his hands crossing the peg. This was done three times in as quick succession almost as the door could be opened and shut, after taking the boy down at each hanging.

For weeks these things went on, the house being filled every night with curious and interested spectators. The door to the closet, a heavy four-pannelled door, had not a whole panel in it when the family left, so shattered was it from the effects of having blows from the inside, that it barely hung together. Sometimes they would have to send the children away from the table before they could eat their meals, the raps upon the underside of the table being so heavy as to amount to blows that disturbed the dishes. They have prepared no dark room in their new house, and consequently do not have as decided manifestations; but from these and other things constantly occurring through the country, it is very evident that physical manifestations are far from passing away. I am satisfied that the importance of these manifestations, so far from being overrated, has not, as yet, been fully appreciated,—in a word, that the real object has not hitherto been understood. What that object is, or what seems to me to be the most important part to be accomplished by them, I will reserve for another article.

Angola, N. Y., Feb. 14.

Notes by the Way.

Recent discoveries have developed new fields of that very heavy metal, called Lead Ore. In a region of country lying between Carthage, Mo., and Baxter Springs, Kansas, there are now many persons engaged in developing the resources of this mineral. From present indications there is a vast field of ore that lies in this vicinity of country, partly in Missouri and extending into the south-eastern portion of Kansas. While in Carthage, Mo., on New Year's day, 1872, I was informed that one man had lately deposited several thousand dollars in the bank of that place, obtained from the sale of lead ore but recently found. The vein upon which this man is now working, is said to be nearly four feet wide, and one foot in thickness,—its extent is unknown. Many other rich leads are being daily discovered, and new companies are fast forming for further research. This new lead region lies near the western terminus of the Boston Mountains, extending for many miles to the north-west. In times, long since past, numbering years by the million, the earths upheavals and these lead deposits were made.

By the explosions and expansions of the earth's interior gasses, great openings and caverns have been left in earth low down, as well as in mountains high in air. By upheavals of rocks and rolling floods, these caverns have been overlapped, making of them vast reservoirs or condensers of a non-explosive mineral gas, from whence comes the mineral known as lead. In later periods, however, and by new convulsions, this mineral, in part, has been thrown promiscuously upon the earth's surface within the vicinity of its first formation. This is what is called "float mineral." Much of this form of mineral is now being found in this New Galena. Many solid leads have been found, and the pick and shovel are daily discovering more.

To present a little Geological and Theological amusement, I will relate the substance of a few remarks made by a German miner a few days since:

"Now den, Mr. Preacher, just hear vot I tink. It looks very strange that mine got in Heaven, should makes every tings in six days. For the gasses and other tings what makes the lead have been many thousand years about it. And what ish more en dat, I ish been made since dat time, too, and so ish mine frow. I know dis because *she is so young as yet*."

If this article should meet the eye of some experienced miner for lead, who is also a Spiritualist, I would be pleased to open correspondence with him—provided he should wish to visit this lead field in the Spring.

Dr. E. B. WHEELLOCK.

Address—Pleasanton, Kansas.

Notes from Ohio.

On the North Road, two miles from the lake, near the bank, stood my father's log house, on an elevation some 150 feet above the flats, half a mile west of a corresponding bank. I and my father one moonlight evening, went to the lake, to assist in searching a couple of small boats laden with German emigrants, for stolen property. We returned home about twelve o'clock in the night, and found great excitement—some thirty neighbors being present. When we started for the lake, we had left my brother, older than myself, and two sisters, to take charge of the house.

CAUSE OF EXCITEMENT.

Early in the evening, my youngest sister went to the south door, and then came in and said that a man ran from behind an out-oven towards a spring-house over the bank, and threw a stone at her. My brother ran to the spring-house, followed by my sisters, but found no one. On returning by the bank another stone came, and others continued to come more rapidly until we arrived at home and found about thirty people in a great state of excitement. Nothing had been discovered as to the cause. After listening to the story, I thought I could detect the villain, and stole out to the bank. I had not been there a minute before my youngest sister came to my side, and instantly a stone came whizzing along, brushing her clothes. From this time until three o'clock stones continued to come from one to three a minute—weighing from $\frac{1}{2}$ to $\frac{3}{4}$ lbs.

PECULIARITIES.

All attempts at finding the cause was fruit-

less. You could hear them whiz, and see them coming at an elevation of at least forty degrees above the bank—apparently from the west side and from up the flats. My youngest sister appeared to be the attraction. She went back and forth on the bank, and the stones all came towards her—frequently touching her clothes. A fence of logs running from the house to a corn house was badly bruised—many stones stuck in the cracks between the logs.

The solution arrived at at the time was this: The old Dutch lady on the boat was a witch, and it was an offset against boat searching.

Yours truly,

W. H. SWERT.

Ashtabula, Ohio.

Items from New York.

BRO. JONES.—I find myself still laboring in this beautiful village, having commenced here the first Sunday in December. This town numbers about four thousand inhabitants, being very beautifully situated in the fertile valley of the Genesee; but like other conservative towns of its size, it has its bigot church-schools where on parade-days, the gaily plumed devotees sail into princely cushioned pews to worship at the shrine of fashion and power, instead of their ancient prototype, Jesus of Nazareth. We read that Jesus, becoming righteously indignant, entered the Jewish temple at one time, and scourged them out, tipping over the tables of the money-changers. May it not be that this is the same evil spirit that so annoys the Beecher church to-day, tipping, rapping and moving the reporter's tables? Who knows but that Bro. Beecher may not yet receive a sound flagellation from this same source willing to proclaim the gospel as he feels it in his own heart,—instead of reading it from the musty pages of the past.

Not long since this quiet town was shocked by the announcement that the deacon of the Presbyterian church, had committed suicide! It seems that this poor deacon had purloined money from confidential friends and unwary widows, to the amount of forty-thousand dollars, and having lost it in unwise speculations, he resorted to this summary way of canceling the obligations,—believing that this pack-horse Jesus would bear his cowardly soul safe into Paradise. The affair has created considerable excitement, and the former bitter assertions of the bigoted priests against Spiritualism as the work of the Devil, has at last come back to roost among their own family.

Last winter I lectured here in the Universalist church, as that denomination were without a pastor. This winter they have an English clergyman of their faith speaking to them who proclaimed loudly against Protestantism and Catholicism, and yet strange to say, cries humbug to modern Spiritualism. He plagiarizes much of his wise sayings from our Spiritual literature, often repeating poems taken from Spiritual periodicals and books.

My Spiritual guides have been able to give many convincing tests of their identity in this place, and the good cause of angel communion is steadily advancing. To-night I have been requested to give a private seance, for some of the most prominent members of the Presbyterian church,—who are seeking for light outside their church. I am stopping with Mrs. Chamberlin, a lady of wealth and refinement, who has been a very successful healer in this town for years. Her influence has been quite extensive, often curing those that medical science pronounced incurable. She has been sought after by all classes of people, church men and free men, priest and layman, until ill health and advanced age renders it impossible to continue her wonderful gift of healing any longer.

She and her good husband, who departed this life two years ago, have ever been faithful workers opening their hospitable doors to mediums and reformers since the first advent of modern Spiritualism.

Your glorious paper finds a welcome in the homes of a few families here, and obliging friends circulate them far and near, thus sowing the good seed that will finally spring up and bear abundantly.

I enclosed you will find a draft for the amount required for five new subscribers under the present inducements of half price.

B. A. BEALS.

LeRoy, N. Y.

Items from Sterling, Ill.

BROTHER JONES.—The special request that all who read the JOURNAL should send ten cents to Austin Kent and Joseph Baker, was read by the Chairman of our conference meeting last Sunday. I enclose the amount collected to you to forward to them. And, by the way, I must tell you about our conference. A number of Spiritualists formed an organization by appointing James Kelsey, Chairman; Mrs. Lucy Dolittle, Treasurer, and Mrs. Henry Powell, Secretary. Our platform is free,—each and every one responsible for their own ideas. We met for the sixth week on Sunday afternoon at the residence of Mr. and Mrs. Hunt, of this city. Our numbers have increased so rapidly that we were obliged to rent a public hall. We have a fine choir, a nice organ, and are blest in the use of our home talent far beyond our expectation. We have poems read, also any selections thought to be interesting. Your friend Mr. Henry Powell has usually read from the JOURNAL the doings through the mediumship of Dr. Slade, and the manifestations at Moravia, N. Y. We feel that the angel world will bless our united efforts in the spread of their gospel.

Yours for Truth,

Mrs. H. S. POWELL, Sec.

Sterling, Feb. 15, 1872.

Note from Austin Kent.

BROTHER JONES.—Words can never convey the depth of my gratitude to you for your continued extra efforts on my behalf. From the letters I get with these ten cent donations, it is evident that many poor persons have desired to write me letters of brotherly and sisterly sympathy, but did not like to do it without enclosing a larger sum than they could well spare. Many of these persons join me in thanks to you for your novel and original idea and suggestion. These are now in rapport with me, and their names are recorded among the friends of the poor and afflicted, with the widow who cast in her "mite."

Stockholm, N. Y. Feb. 13, 1872.

SIR JOHN HERSHELL says ("Familiar Lectures on Scientific Subjects," p. 109) that the Comet of 1680, when in perihelion, flew round the sun with a speed of 1,200,000 miles an hour.

"HAPPINESS is not the reward of virtue, but virtue itself; nor do we delight in it because we baffle our lusts, but rather are we enabled to baffle our lusts because we delight in it." This is the forty-second or concluding Proposition of the fifth Part of that miracle of intellectual construction, the "Ethica" of Spinoza. Is it true?

Letter from St. Charles, Ill.

BROTHER JONES.—The good citizens of this unusually quiet and sedate village, have lately been favored(?) with a series of revival meetings. Feeling their own weakness, the ministers "imported" a leader, a Mr. Norton, a student at the Northwestern University, at Evanston, Ills. He cannot be better described than by saying that he is composed of a bundle of nerves tied together with a very sensitive string. Small, wiry, nervous, he is eminently fitted to mesmerize the quiet country folk, and make them believe they have found Jesus.

In order to make the thing a success, the various churches decided to throw aside, for the time being, their usual narrow sectarian bounds, and join in Union Meetings. These have been held every afternoon and evening for the past six weeks. The result of all this is, that a dozen or score of girls, ranging in age from eight to twenty, have been brought forward to the "anxious" seat. After a sermon, in which blue hell-fire was thickly interspersed, and which thoroughly frightened the younger portion of his hearers, he would walk among them, talking and exhorting, frequently taking them by the hand, until he had some one thoroughly mesmerized, he would then lead them forward for prayers. Meetings were held at noon, to accommodate the school children. The ministers visited the various schools and asked the children to attend, and to make it demonstrable to their parents that little children could get religion; one of the ministers told them of a child two and a half years old that had gone to church with its parents, and when the father and mother attempted to leave the child in the pew while they went forward to partake of the communion, the child cried to go too! the minister avowing that the child understood it "in its own little way." The poor child was probably frightened at the idea of being left alone among a crowd of people, and naturally cried to go along. So if one two-and-a-half year old could understand it, of course others could. And they were taken from their playgrounds during the noon-hour and were cooped up in a close church, and all thought of lessons driven out of their heads, by the threatnings of the minister.

On Sunday evening, Feb. 4th, a Union Meeting was held in the Congregational Church. After an exhortative sermon, in which the horrors of the damned were portrayed in unusually strong colors, this servant of God, Mr. Norton, adopted the wily subterfuge of "voting" to ascertain the feelings of his congregation, so he called upon all who "loved Jesus," to rise, which they did,—that is to say, a great many people arose,—as his point was, if any remained seated, to point them out and personally request them to get up. After the "lovers of Jesus" had resumed their seats, he asked:—"Are there any persons here who totally reject Jesus, who deny him to be the living God, and who do not want to believe on him?—if there is any of a person present I want him to get up." Two young men immediately rose to their feet, and after looking the minister squarely in the eye, sat down again. This seemed to set him on fire. Throwing up his arms, he yelled, "There are those in your midst who actually dare come into your church and defy the power of Christ Jesus. Let us pray, brethren, let us pray." Some half-a-dozen prayers were offered, in which Jesus was implored to save the youth of the town from the baneful influences of those two young men who "are leading them down to hell."

But the best part of the thing is yet to come. The religion which this servant of Christ mesmerized into the "anxious" girls don't last. A few days since, a party of our young folks took a sleigh-ride to Elgin. Among the number were several of those under "conviction." After partaking of an oyster-supper, they all joined in and tripped the light fantastic toe until the wee sma' hours of morn. As dancing is one of the cardinal sins among the churchmen, the only conclusion we can arrive at is, that the religion were off of those who danced.

The older persons who attended these meetings don't get religion any more, they seem to be so full of it that they shed everything the minister hurls at them just as an oil-cloth sheds water,—they have got used to it; but the young are "green" as yet, and are, therefore, easily influenced. After they have stood firm for a few years they will become dried. Mr. Norton has left us, but he oiled the machinery so it will run smoothly for a year or two and then we shall have another spasmodic effort to convert the town.

A. JENKINS.

St. Charles, Ills., Feb. 8, 1872.

Phenomena in Boston.

BROTHER JONES.—We have been receiving some excellent things in the way of psycho-spiritual phenomena, through the mediumship of Horatio Eddy, also some very remarkable and successful experiments in mesmerism have been exhibited here by Prof. Cadwell with whom Mr. Eddy is traveling. Last evening the exhibition in Hampshire Hall was uncommonly interesting. Several scientific gentlemen were on the stage as committee. One of Mr. Cadwell's "subjects" was selected to experiment with,—the Professor, by a few downward passes, putting him into the mesmeric sleep, from which the committee could not possibly awake him until a specified time. The subject's arm was paralyzed without affecting the brain, and no amount of pinching or pricking, could affect him in the least. A physician who examined the pulse of the arm,—said he could discover none whatever—the circulation being entirely stopped. After the psychological experiments, Mrs. Julia M. Carpenter, Medical Clairvoyant, came upon the platform to present the wonders of spiritual clairvoyance. Her eyes were blindfolded carefully by a lady,—the committee declaring that they were positive that Mrs. Carpenter could not see with her natural eyes. While she was thus blindfolded, she told different colors, and read from cards and papers handed up from the audience,—convincing everybody of her ability to see without eyes. This was her first attempt to accomplish this experiment in public, and her success was very gratifying to herself and the audience.

After this, Mr. Eddy was tied by a committee, who occupied a long time in making him secure, lashing him firmly to a seat in the cabinet and announcing to the audience that they had tied him with fifty hard knots.

When the cabinet-door was closed, hands appeared at the aperture in less than thirty seconds; several instruments were manipulated at once, after which the committee pronounced that the knots were entirely undisturbed. A long arm came forth, which was attached to no body that could be seen, as it ended in empty space. Soon after, the medium stepped forth from the cabinet entirely free, the committee's fifty knots being of no avail.

Then we had a seance in the ante-room in the light. Mr. Eddy's hands were held by a gentleman and shawls were thrown about them, covering all of their bodies except their heads. While Mr. Eddy sat before us in this manner, quiet and motionless, instruments lying upon the floor back of him, were played upon, hands came forth in different places from beneath the shawls, entirely beyond the possible reach of himself or the gentleman who sat with him. We were permitted to shake hands with these spirit, who gave each one of us a cordial grasp, bidding us all good-night, by this friendly manifestation.

Mr. Eddy's mediumistic powers are evidently increasing, and a light seance was well calculated to convince the most skeptical of the glorious fact of spirit intercourse.

Fraternally,

Boston, Mass.

A. E. CARPENTER.

The Pope.

A rumor comes from Rome, by way of Florence, that the Pope has signed an edict summoning another Ecumenical Council, to meet either in the Isle of Mibrah, or else in the Tyrol. The story is not improbable. The forwardness of the Italian monarch, the coolness of the Catholic powers generally, and especially the very poor headway which infallibility has made in Germany and Austria, have served to put His Holiness in a very uncomfortable state of mind, and convinced him that at least something has got to be done.

Voices from the People.

BRUNSWICK, OHIO.—Sylvester Butler writes.—Enclosed find remittance to help circulate the noble truths contained in the RELIGIO-PHILOSOPHICAL JOURNAL. I am alone in the belief of them as far as I know in this part.

TOPEKA, KANSAS.—Wm. F. Peck writes.—Enclosed you will find remittance for the RELIGIO-PHILOSOPHICAL JOURNAL for one year as per your announcement. I congratulate you on the offer made by the benevolent gentlemen whose name you do not mention. Would that there were thousands such.

HOWELL, MICH.—T. W. Wisner writes.—We are holding circles twice a week. I began with but little hope,—not being a believer in Spiritualism. After seven sittings its truth is proved to me beyond the least chance for a doubt.

LANARK, ARK.—Elizabeth Hall writes.—As I wrote a letter to you a few days since instating against Dr. Abba Lord Palmer for not answering my letter, I write this to inform you that this day I received an answer from her,—a letter written in answer to one I wrote the 4th of October. The letter was missed. The letter that I received from her, and one I got from R. W. Flint, of New York, both mediums, contained an excellent communication from my mother.

SPRINGFIELD, N. Y.—Robert Dygert writes.—Go ahead, brother, with the JOURNAL, and those noble and beautiful spirits will continue to bless your efforts, even if the Orthodox world does say it is the work of the devil. But who cares, as long as he has more ability than their God. Let us hope that they may take Bro. Francis's example, and search after God in the atom and in all things that exist and have a being, in spirit and matter, and they will find a God that is not so limited as to have the devil outstrip him and take away the greater part of his glory.

LIVERPOOL, OHIO.—G. W. Noble writes.—The little yellow tag tells me of Sept. 5, 1871. I have, for a long time, been ashamed when I saw it, but am in such a hurry to read, that I read and read, and forget—no, neglect my obligations for the food that sustains me, but am willing to be forgiven, and will try to do better in the future.

REPLY.—All right, brother, now is just the time we want it. May many others follow your example.

SABINSVILLE, PENN.—E. H. Stebbins writes.—We have a good work commenced, and we intend to keep the ball rolling, by circulating the JOURNAL.

MANHATTAN, KANSAS.—Henry C. Tower writes.—I wish we had a good spiritual speaker in this place. I sometimes feel myself, almost irresistibly urged to take the field in defense of this glorious doctrine of Spiritualism.

LOWELL, MASS.—D. Parker, M. D., writes.—I wish your paper to circulate among my friends and enemies. Spiritualism is bound to triumph! I am as sure of that as you are,—much surer than I am that Mr. Francis will find any personal God.

SONMAN, PENN.—N. B. Westbrook writes.—I am a reader of your paper and think it the best spiritual paper published.

ARVONA, KANSAS.—M. E. Cowee writes.—Rest assured, I appreciate the JOURNAL and your untiring efforts to keep before the people so good a paper. Receive my thanks for the continuation of the JOURNAL under circumstances that it could not have been expected.

REPLY.—It is well, dear brother. All we ask of any subscribers, is to do the best circumstances will admit of. Those who neither remit nor apologize for a series of years, try our patience almost beyond endurance, at times.

TRAVERSE CITY, MICH.—C. Norris writes.—Among my Orthodox neighbors Spiritualism is making very slow progress. Brimstone smoke is very thick around Grand Traverse. A few friends of the spiritual philosophy attempted to have lectures delivered in a school-house in this vicinity, and some few Orthodox bigots got alarmed over the matter, and put a padlock on the door as big as a horse's foot, to lock the Spiritualists out. The people gathered for the purpose of hearing the lecture, but the big padlock made such crooked and ugly faces at them that they withdrew and had their meeting in a neighboring dwelling-house.

KIRKSVILLE, MO.—A. H. John writes.—There is a strong element of Spiritualism in our county (Adair), and I think your paper an invaluable adjunct in its further development.

NEW YORK.—Henry Frilight writes.—I cannot thank any medium and do justice, except through the RELIGIO-PHILOSOPHICAL JOURNAL. I have received such a beautiful test through M. K. Cassein, Newark, N. J., that convinced a family of thirteen persons, and room for a great many more.

PITTSBURGH, PENN.—M. W. McGarr writes.—I was very much interested in a prophesy which I read in your paper lately, bearing date of the 20th of January, said to have been made by Mother Shipton. You read your paper every week, and a mire it very much. Now will some one please tell me who Mother Shipton was? and what that prophesy was selected from? in what work could I read anything about her?

PELVILLE, VT.—Mrs. O. A. Townsend writes.—The JOURNAL has been a great comfort to me, as I have many friends in the spirit world. When I read it, many times it seems to me I have heard directly from them. It is a great consolation to have so valuable a paper.

PERU, NEB.—J. M. Bliss writes.—I think that the general circulation of your JOURNAL would be of great benefit to mankind. One who reads it regularly never wants for answers to theological bigots.

NORTH COLLINS, N. Y.—H. J. Tucker writes.—Enclosed I have the honor to send you \$1.50 to pay subscription on paper sent to Walter Wood, (deceased), up to date. I now, (by order of his heirs, administrators and assigns), do hereby command you to stop the paper, as they do not want it. I believe this is the second or third time, I have, in their names, ordered this paper stopped. And now you disobey at your peril, as they will pay for it no longer. And if you are a man and a gentleman, (and I have my doubts about it), you will stop the paper, as we enclose money to pay to March, 5 1872.

REPLY.—Dear brother, this is the first notice received at this office to discontinue. It will be attended to with pleasure. We regret that Bro. Wood has passed to the higher life. It would appear from the tone of your letter that there was work for him to do at North Collins. How often gentlemen die and leave behind them blackguards as representatives. Is it to you one of the inscrutable mysteries of Divine Providence? Yours, with fraternal regard, S. S. JONES.

P. S.—We return your letter. File it away to show to your grand-children, and we will send a printed copy of it to the Postmaster-General, that he may see what kind of an officer he has to serve to the public at Collins.

HAGERSTOWN, IND.—B. T. Addleman writes.—I have been a Spiritualist for some years, but since reading your paper, I have become much strengthened and am more practical, and expect to remain a subscriber to the JOURNAL as long as I can obtain it, feeling that it will ever be of benefit to me.

NORFOLK, VA.—Chas. Harris writes.—Last night a friend placed in my hands two recent numbers of your paper, and the reading of them has induced me to subscribe for one year.

WOODSWORTH, WIS.—G. Holbrook writes.—I have read your excellent paper now one year with great satisfaction. I consider the JOURNAL the best religious paper I ever read. Although there are some things in it that I do not endorse exactly, yet it contains much of that kind of food that satisfies, and I should be lost without its weekly visits.

ENTERPRISE, MISS.—P. Sheldt writes.—The JOURNAL is creating quite a sensation here, and I do hope and wish, to send you very soon, many subscribers.

Arts and Sciences.

BY Y. A. CARR, M. D.
SOUTHERN DEPARTMENT.—Papers can be obtained and
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dress Lock Box 350, Mobile, Alabama.

(NUMBER XXI.)

Outlines of Physiology Briefly Considered.

The brain and nervous system begins with the opening manifestations of animal life in all grades of utero gestation—takes the lead, and rules all the organs and their functions thereafter, as an imperial senior in the animal economy.

The human brain terminates in the following gradations as it descends from the top of the brain to the extreme terminus of the spinal cord:

The upper portion of the brain is called the cerebrum; the lower portion the cerebellum. These two are connected by the pons varolii, medulla oblongata, and their enveloping membranes, the corpus colossus, thence passing out through an orifice in the lower part of the skull, in the form of the spinal cord, which extends through twenty-four joints of the vertebral column (back bone). Each of these bones is perforated near each joint, through which passes a pair of nerves out to various portions of the body.

These bones are distinguished as follows: The first seven, counting from the head downward, are called the cervical. The next twelve are called the dorsal. The next five the lumbar, and the remaining ten the sacral, os sacrum, and coccyx.

There are three membranes inside of the head. The one lining the interior of the skull is called the dura mater, which is the external membrane covering the brain, and forms the partition between the lobes of the brain, called the falx.

The arachnoid membrane, is situated between the dura mater and the pia mater. It is a serous membrane, and forms a closed sack, expanding over the convolutions of the brain, and dipping down between the fissures, thence over the cerebellum and base of the pons varolii, passing thence into the spinal canal, enveloping the spinal cord, and furnishing a sheath to each nerve distributed over the body.

The pia mater is the third and inner membrane, immediately enveloping the texture of the brain. It is a loose cellular vascular membrane, extending with, and performing a connective office with the dura mater and arachnoid. It is connected to the arachnoid by a loose cellular tissue containing blood-vessels.

Nerves are white cords extending (as so many insulated telegraph wires) throughout the system, and number forty-three pairs.

The olfactory and optic pairs of nerves (nerves of smelling and seeing) originate in and proceed from the cerebrum, or upper portion of the brain.

The next five pairs originate and proceed from the pons varolii and its peduncles, namely: the oculi, motor, pathetic, tri-facial, abducent and facial.

The next five pairs proceed from the medulla oblongata, namely: the auditory, glossopharyngeal, pneumogastric, spinal accessory, and hypoglossal.

The remaining thirty-one pairs of nerves originate and proceed from the spinal marrow; eight pairs from the cervical, twelve pairs from the dorsal, five pairs from the lumbar, and six pairs from the sacral portions of the spinal column.

All of these nerves furnish membranous filaments, some of which pass directly to the organs it is their province to supply,—such as the organs of sense and motion; others form numerous anastomoses between the brain and ganglionic system, and a third class are employed in the formation of plexuses, which consist of a network of filaments, proceeding from different branches interlaced together.

The plexuses formed by encephalic (brain) nerves, are the cervical, brachial, abdominal, and sacral plexuses are plaited or knitted network of vessels, and in a nervous sense, is the union of two or more nerves.

The cervical plexus is formed by the four last (front) branch of the second, third, and fourth pairs of cervical nerves, known as the glands of the neck, and give rise to the nerves that supply the head, neck, and superior (upper) parts of the thorax.

The brachial plexus is formed by the four last front cervical, and first dorsal pairs of nerves, located near the armpit, and sends eight principal branches to the thorax, shoulders and arm.

The lumbal abdominal plexus is formed by the five pairs of front lumbar nerves, located near the groin, and gives origin to six principal nerves, the first five of which are distributed to the parietes (walls) of the pelvic cavity, or its organs; the sixth is the lumbal sacral nerve, uniting with the sciatic, and forming the sacral plexus.

The sacral plexus is formed by the four front branches of the first sacral nerve, and occupies the pelvic face of the sacrum, and gives off three principal branches; the first three of which are distributed to the organs contained in the pelvic cavity; the sciatic being the third, and distributed to the lower limbs.

Ganglionic System.—As we advance, let the interested reader bear in mind, that the brain is the imperial ruler of the system, yet rules through his ganglionic cabinet, correlative or smaller department brains, known as the aim conserving aids and advisers of its leading executive function.

Ganglia are small bulbs or knots of gray brain material, whitish, round or elongated, ranging from the size of a hemp-seed to an almond, and found ranging along the nervous apparatus,—all more or less inseparably connected with each other by intercommunicating nervous filaments.

Ganglionic Centers.—Each ganglion transmits nerves, as from a center, to its nearest ganglionic neighbors, the branches of which interlace with such filaments as they may pass in their course. Some of these branches, however, are transmitted, without interruption, direct to the organs which it is their province to supply,—such as the arterial coats, viscera, etc.

The ganglia are numerous. Six are found on the head, two in the neck, twelve in the dorsal, and five in the lumbar region. While the ganglia and plexuses serve in different ways, they seemingly unite in a general control of the general system, and through it, elaborate the food on which it is fed.

Ganglionic Branches.—The nervous branches furnished by the ganglionic centers, unite at a great many points, with branch nerves from the brain, forming plexuses, from which combinations, branches are sent to neighboring organs, but much the larger portion of these branches are sent to the coating of the arteries. In fact the splanchnic, upper and lower mesenteric, renal, spermatic, and other functional nerves, are of this source and character.

The ganglionic system collectively, is termed the great sympathetic nerve. This remarkable nerve, though of indefinite origin (so far as we know), seems to rise about the center of the nervous system, receiving from, and giving

out, direct nerves and ganglionic filaments, from and to almost all sources of the nervous system.

The great sympathetic nerve seems to be the correlative conservator of economized power,—the inter-electro balance-wheel, directing and controlling all within its regency of rule, through its uniform momentum.

We, in this connection, find it convenient to mention the sense of smelling, hearing, tasting, and feeling, leaving the sense of vision to be treated of in our next article, since it is the more ostensibly connected with such phases of spirit manifestation as we propose considering in that connection, and as such, demands a more special notice.

The sense of smelling depends on the olfactory pair of nerves, which are the first pair given off by the upper brain, passing out and supplying the pituitary membranes in the upper basic region of the nose. The olfactory contain more grayish seeming brain matter than other nerves, and though comparatively smaller in man than other animals, and less distinct and uniform in their function, still they give to him a much wider and more culturable field of action than the other animals.

The sense of smelling is not uniformly the same in all organizations; that which as an aroma, is most enjoyable to one, may prove, as is sometimes the case, most repugnant to another.

The sense of hearing is based on the eighth pair of nerves, rising from the upper portion of the medulla oblongata, and passing thence on either side, it divides just before passing into the cochlear and vestibular nerves, and thence passes out, and is distributed on the membranous labyrinth, which is unequaled by any phase of physiological structure, excepting, perhaps, the wonderful organism of the eye.

The leading peculiarities of the sense of seeing and hearing are in many respects the same. There is even a resemblance between the scala of the ear, and the pigmentum nigrum of the eye.

The impress of light being more positive than sound, remains longer on the pigmentum nigrum of the eye, longer than sound on the sensitive membrane of the ear; hence, we can not keep up as well with a succession of sights as sounds—but of this at some future time.

The sense of tasting is based on the glossopharyngeal nerves, that supply the membranes of the tongue, fauces, palate, etc. The probability is, that the glossopharyngeal nerves are aided in this respect by the tri-facial and hypoglossal nerves, in forming a general basis of the sense of taste.

The sense of feeling.—This sense, though not so special as those mentioned, is virtually the sense of senses, depending upon a general nervous arrangement and relationship—truly wonderful to analyze and contemplate. It is chiefly based on the pneumogastric nerve, which is both sensory and motor—generally sensory where it rises, but ultimately becomes the source of both feeling and motion.

The pneumogastric nerve mainly supplies and controls the functions of respiration, circulation, and digestion, without our notice, and only gives us warning through pain, when interrupted in its course, and even this is done to call up the co-operative force of the ganglionic system,—the great sympathetic nerve, and such others, as from intimate conserving association, are ready to come to its relief.

The pneumogastric presents an analogy to the spinal nerve, the front being motor, and the back portion being sensory; it is supposed to convey the sense of hunger, or wants of the interior system to the mind.

We have mentioned the nervous basis of the senses of smelling, hearing, tasting, and feeling, and will next consider the sense of vision in connection with the wondrous physiological structures and polar chemistry of their basis.

The nose, eyes, ears, tongue, and general sense of feeling, do not smell, see, hear, taste, nor feel in themselves, and though so commonplace as to be bare of curiosity among the masses, they (the nerves), in the exercise of their respective functions, as well as the mind, which they, as tools, supply with immortal individuality, are as wonderfully mysterious and startling, as the coming and going of any spiritual impress claimed to have been manifested by the so-called spiritual fanaticism of the most wonderful of all buoyant and revolutionary ages.

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HEREAFTER we shall keep a standing register of such speakers as are furnished to us by THE PARTIES INTERESTED, with a pledge on their part that they will keep us posted in regard to changes; and in addition to that, expressly indicate a willingness to aid in the circulation of the JOURNAL, both by word and deed.

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It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with them—so to speak—which add or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons and not to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

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CHICAGO, SATURDAY, MARCH, 9, 1872.

A SEARCH AFTER GOD.

The "word of God" Corrupting in its Influences—Morality of Ministers—Auburn Penitentiary—Religious Persecutions—Mother God.

(NUMBER LXXVII.)

That which purports to be divine revelations, has, in all ages of the world, constituted a filthy stream which, while it traversed the various nations like a slimy serpent, corrupted the mind of the people, and sent forth a stench that generated moral diseases, and caused more misery in the world than all other evils combined. We care not what be the character of your God, if endowed with intelligence in the sense which humanity use the term,—revelations would surely emanate from him, resulting of course, in the most disastrous consequences. The world to day has reversed the saying that an honest man is the noblest work of God, and now have it,—"An honest God is the noblest work of man," and the time is not far distant when its truth will be generally recognized. Leaving this, however, for the present, we wish to show more fully the bad effects resulting from a belief in the existence of a God with intelligence as manifested in man, only infinitely higher in the scale of existence. The so-called inspired word of God may be found among the Mahometans, the Persians, the Hindus, the Jews, and the Christians. Believing in a God of intelligence, they could not well sustain a belief of this character in ancient times, without a revelation, and straightway hundreds of sects with the so-called inspired word of God to lead them, sprang into existence, resulting in untold misery! At the present time, hundreds of villains, criminals at heart, the vilest of the vile, have thrown over themselves the divine revelation of God, and with that as a cloak, they have been instrumental in doing great harm. Within the influence of these revelations, they assume a sanctimonious appearance, and are able to carry on the most corrupt practices. What do you think of the conversions that result from one of these clerical villains—are they genuine? Supposing the Devil should preach a sermon that would convert a congregation to Christianity, what would the world think of such a performance! Henry Morgan, a young Baptist minister, preaching near Cincinnati, Ohio, was arrested for stealing books from the religious and theological department of the public library. Perhaps he read his text from the Bible he stole, and sang psalms from a hymn book that he had secretly carried away from those to whom it belonged.

A God who could impart a revelation to his children, would protect it from the influence of such characters. Now, however, it is a cloak, a sanctimonious garb that conceals the darkest villainies and the most corrupt transactions. Ministers oscillate from church to church, from one denomination to another—become radical or conservative under the teachings of the divine revelations that they interpret. While Collyer became radical, Hepworth became conservative, all under the influence of the "inspired" word of God.

Rine, who is in jail in Chicago for robbing a passenger on a sleeping coach, states that he was a Methodist minister, and had been pastor of a church in Pittsburgh and also at Allegheny City and Fairmount. He had been to Kansas and was returning from there. He says he had become intoxicated on account of anxiety concerning his prospects, and seeing the pocket-book in the car he took it, intending at the time to return it, but after reaching Chicago he became intoxicated again and went to a gambling house where he was robbed. He finally went to a house of ill-fame, where he offered the stolen bonds, by which means he was detected. Rine was educated at Madison College, Pennsylvania. He has a wife, but no children.

In the Auburn penitentiary, N. Y., are twenty-five ministers of the Gospel, but not one Spiritualist or Atheist.

As a class we believe that ministers of the

gospel, who worship a *revealing* God, are far more corrupt than those who are Atheists. Why should it be otherwise? Believing in revelation, they go to that for instructions, and we presume that the Rev. Foster who seduced a servant girl at Circleville, Ohio, had been accustomed to read divine revelations and learned his lesson therefrom. The Bible gives an account of Jacob, a "good old" man, who was not contented with one wife. Why should not his example be imitated! In Genesis, Chapter 29, we find the following:

21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.
22 And Laban gathered together all the men of the place, and made a feast.
23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.
25 And it came to pass, that in the morning, behold, it was Leah; and he said to Laban, What is this thou hast done unto me? didst not I serve thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

27 Fulfill his week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled his week; and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bithiah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

The minister of the gospel who throws over his shoulders *divine* revelations, must necessarily be tainted with its foul teaching, its lascivious songs, its immoral passages, and corrupting practices. If religion, if divine revelation has an elevating influence, why does it result in so much crime? There was the Rev. John Selby Watson, eminent as a scholar and as an author, and a prominent divine of the church of England, he murdered his own wife! He was renowned for his piety, his talents and devotion to his God. No fiend, no devil incarnate, no brute in human shape, could have went to work more systematically to commit a fiendish murder. Over sixty years of age, it does not seem possible that he could have been so fiendish! But he cruelly murdered his wife, literally breaking her skull in pieces. Having full faith in the vicarious atonement, he killed his aged companion. Had he been an Atheist or a Spiritualist, he never would have committed the horrid deed. Believing in the existence of a *revealing* God, and the efficacy of the atoning blood of Jesus, he committed a fiendish murder. Had he formed a conception of an honest God, he would never have dared to do it! Believing in the existence of a God that would forgive him if he committed the brutal act, he done so, was arrested and will probably be hung.

Ministers of the gospels reflect their own revelations. Jacob had two wives and two concubines! Reuben committed adultery with one of his Father's concubines, and Judah, another holy person was no better! David had four wives, and though a man after God's own heart, a more corrupt person never lived! Divine revelation, while it affords a cloak for ministers to preach in, stimulates to all manner of crime, for it presents an antidote for all sins. Those who believe in the existence of an all-powerful God, have a license to commit sin, for that power, animated with infinite mercy, would not allow a human soul to suffer! Teach each human soul that it must absolutely depend upon itself for salvation, and that moment you deprive it of a God! Teach it that outside intelligence,—God, created it, then, of course, his work would not be completed unless he *preserved* it, and finally gave it eternal happiness! He *forced* you into the world, he *forces* you through it, and why not, then, the whole thing be a *forcing* process, as connected with your creation, preservation and final salvation? What right have you to attribute one thing to an infinite God, and not all? You attribute your creation to him—why not then attribute all your acts also to him? When does the God cease to act, and the man begin? Some acts are very bad—horrible! Some creations are monstrosities! Some things we attribute to a God; some things we attribute to man. Where is the dividing line? Tell us, you God-creating man!

The belief in the existence of an intelligent, *revealing* God pervades all classes. Those who are most attached to their God, who believe in his revelations, are immoral and licentious just in proportion as they connect him with all their acts! The larger the God, the more intimate his connection with humanity, the more heinous the crimes committed, and licentiousness becomes more general. Teach humanity that an honest God is the noblest work of man, and any revelation that presents any other kind, is spurious, and the world will make more rapid strides in improvement.

The widow who was burned on the funeral pile, St. John who was cast in a caldron of oil, and afterwards banished to the island of Patmos, Timothy who was beat with clubs from the effects of which he died, Germanicus who was given to be devoured by wild beasts, Filicita, an illustrious Roman lady and her seven sons who suffered death on the scaffold—their suffering was only the legitimate fruit of a belief in the existence of a *revealing* God! Punishment of all kinds were practiced by the strongest party,—imprisonment, confiscation of property, banishment, broiling the victim upon slow fires, racking, burning, scorching, stoning, hanging and worrying with dogs and wild beasts. Whatever God you may form to worship, allegiance is demanded, we care not whether it be the Mahometan, Persian, Egyptian,—Orthodox or Spiritualist God,—and, up to the present time, we are prepared to prove that all Gods which humanity have endorsed, have been detrimental to the best interest of the world.

And now comes a writer insisting that women should teach their children to pray to Mother God. He says:

As long as men continue to worship an exclusively masculine God, they will never practically acknowledge the equality of woman. Let women teach

their children to pray to MOTHER GOD, and there will soon be a change in the current of public opinion. Go to the fountain head, if you would purify the stream. The world has inherited its theology from the times when women were considered as the servants or slaves of men—when animal force was predominant, and men's highest conception of God was that of a being capable of executing justice, by force. The higher element of Love they had not realized as a moving power in the Godhead, and hence had not recognized this feminine element in their worship. How long will enlightened women continue virtually to *acknowledge* their inferiority, by continuing to ignore the representation of their sex in the Godhead? Is this the Nineteenth century, and are the people awake? Who are the *heathens* to-day?

[TO BE CONTINUED.]

What Governments Ought to Do for the Children.

The trials of early childhood are innumerable. From the cradle to youth it is alternately tears and smiles.

A very small per cent. of all the children that are born, receive that care and attention which a high degree of civilization should guarantee. It should be borne in mind that the most sacred duties devolve upon every parent. Parents should see that the offspring which they are instrumental in ushering into material life, are watched and provided for, with an eye single to their development to the highest places that their natures are capable of. This is a natural duty of parents towards their offspring, and if they perform that duty, then their right to their natural guardianship should be respected as sacred.

But the question is, what ought government to do for children? Children to no little extent, are like clay in the hands of the potter. They are easily moulded and shaped, either for future usefulness or as vagrants and pests to society.

Government owes a duty to every soul that is born under its fostering care, to see that each is trained from early infancy, in that line of development that shall make it a useful member of society. Prisons and insane asylums are erected and maintained at public expense, to restrain, reform, protect, and cure the mentally sick, as well as to protect the lives and property of others from the depredations of the classes referred to. That is necessary, but how much more necessary is it for governments to provide against the development of those faculties and traits of character in children (however good and necessary when restrained and held in subjection by higher faculties), which, when nursed into excessive action at the expense of the crowning element of man's nature, result in mischief to the body politic?

When we had occasion to allude to this subject in a former article in this series, we said in substance, all children are born into the government, of which their parents are an integral part, hence belong to the government. Belonging to the government, imposes an absolute duty upon such government to see that every child is educated in the duties of practical life. A good education is the *birthright* of every child that is born in an enlightened country.

The parents that would neglect to secure that *birthright*, should not only have their children taken from their control and placed in charge of public guardians who would attend to that duty, but they, the parents, should also be placed under guardianship until they should fully realize the duty due from parent to child.

Public guardians should teach their wards all demonstrable, scientific, and philosophical truths which are capable of demonstration. We would educate them especially in all that is practical in the arts and sciences—sanitary measures should not be neglected. In a word, governments, through its duly appointed agents, should see that every child is at an early age made self-sustaining, and educated in all branches of learning that will bring out those traits of character which constitute true men and women in the highest sense.

When a nation becomes so enlightened that its people see that there is a *cause* that impels individual into the commission of crimes, and that insanity is the result of an excitement of certain faculties of the mind, and the inactivity of certain other portions of the brain, the remedy will be better appreciated than it now is.

Under our present form of governing, the passions of children which should be held in abeyance, and subjects to the higher faculties of the mind, are often forced by a *hot-bed* culture to become predominant and all controlling from necessity, under conditions which exist.

For example: the multitude of little children who, by the death of their parents, are deprived of their fostering care, and others who by the dissolute habits of parents are placed in a still worse condition, are often examples of those who are *nursed in the hot-beds of vice*. No other schools are open to them. Circumstances require them to make bold and desperate efforts to *preserve life*. Hunger and cold pinches them. They day by day cunningly devise the plans to supply such wants.

The moral aspect of the subject never presents itself to their consideration. Indeed, their moral faculties have never been awakened upon the subject. Such faculties in them are absolutely obtuse,—never having been stimulated into action by the law of kindness. Indeed, they have been robbed of the very life element that would develop them.

The base of their brain has, from its constant exercise, taken every grain of the life element of their being, and absolutely robbed the crowning faculties, which distinguish man from the brute, of all nourishment.

Is it not obvious that a government that will thus neglect the highest duty that can devolve upon it, by providing for rearing and developing the best men and women it is capa-

ble of, to take the place of those who so rapidly pass away, is recreant to its highest interest, and void of that wisdom which should guide it for the greatest good of all?

A little thought has been given of late to the subject of *compulsory* education in this country. Ignorance objects, and there may be a degree of intelligence in this objection. A large class claim that this is a *Christian* government, and that Christianity should be taught in public schools, and incorporated into our laws and institutions everywhere.

Hence it is inferred that if education is compulsory, it will follow that children must be dogmatized into the creeds of Christians, of some phase, as a dominant sect may have the ascendancy in particular localities.

That is a *mistaken idea*. The framers of our Constitution truly laid the foundation for a government entirely freed from the trammels of the union of church and state. All of the benefits of educational systems under our government, should be entirely free from all religious creeds. Our institutions of learning should be so free from religious influences, as to admit of the Mohammedan, the Jew, the Buddhist, and the devotees of Confucius to be educated side by side in the same class, and graduate together, without ever realizing that the teachers of the school had any preference for one phase of religion over the other.

Let every child be properly cared for, if not by its parents, then by the public guardians at the expense of government. Let them be properly fed, clothed, and educated. No little waifs will then be found uncared for; no little vagrants will then prey upon the rights of others. No undue stimulant from penury, and want, will be given to the *thieving faculties*. Proper culture will arouse to action those faculties which distinguish the child of culture from the fox and the wolf.

Under this regime, no little thieves will grow up as *candidates* for jails, prisons, and the gallows.

If, perchance, any of a larger growth should be found, they, too, should be subjected to a system of guardianship, which should not only restrain them of liberty to prey upon the rights of others, but make them *self-sustaining* during such a period as should be required to educate them into a condition of *true manhood*.

Imbue man with the principles of *true spirituality*, and he will outgrow the *gnawings* of a depraved appetite. Cultivate his highest faculties by *exercising* them, instead of the excessive use of the base of the brain, by constant action, and crimes will disappear. That is the only true *regeneration*. It is a growth of the faculties of the mind, that towers far above the base of the brain—far above the fox and the wolf.

That condition once attained, all become a family—a community of loving brothers and sisters. It will be the ushering in of the millennial age, that all good men and women devoutly pray for, but understand so little about.

The thoughtful Spiritualist sees the human family now in a state of turmoil and strife, because they live and act from the selfish plane of their beings.

They see the remedy of this great evil is based in wisdom,—the general enlightenment of the masses. They see that man owes a duty to his fellow man, and to himself; that that duty consists in *doing unto others as ye would that others should do to you*.

Modern Spiritualism is being ushered into the world to quicken thought, to arouse men and women to action. "It seeks neither place nor applause; it only asks a hearing."

Spiritualism is the *philosophy of life*. It descends down deep into the scientific principles that are involved in all things. It beholds a law of development running through all departments of life. It sees *no death*, it beholds change common to all things. In its investigations, it beholds all below the human kingdom subject to it, and for its use. It beholds millions of human souls striving for materialization upon the physical plane of life every moment. They attain it. Spiritualism sees that physical life thus attained is worth preserving, and calls upon the world to lay aside its cold formalities, its religious prejudices, and come to the rescue of every one that thus struggles for an existence. Spiritualism sees that nature everywhere is prolific, and needs but to be properly manipulated, to yield an abundance not only of human souls, but of everything required for every living soul, and that "it is a self-evident fact that each and all have an inalienable right to life, liberty, and the pursuit of happiness."

And yet, no sane, reflecting mind will presume to say that the mentally diseased,—the insane man, ought not to be restrained by force from that liberty which the sane man has a right and a capacity to enjoy. Even so the child of vicious habits. The full-grown man of criminal propensities, should be subject to that degree of restraint which should raise him from the plane of the vicious animals to that of true manhood. To that end the law of kindness, which results from the exercise of the highest faculties of human nature, is only adapted.

Again we say, Spiritualism alone teaches the *true philosophy of life*,—that philosophy of development that underlies all reforms.

While it sees that every germ of manhood contains infinite possibilities, to be unfolded step by step in the endless years of eternity, yet it faithfully points out that better way that *guardian angels* teach, for the amelioration of our race upon this plane of life.

While all religious systems that are regarded as *evangelical* teach the doctrine of *punishment* in the next life for sins committed here, our philosophy teaches that the excessive exercise of certain faculties of the mind brings forth pain and suffering, while the proper exercise of another set, denominated the *higher faculties*, situated in the *top brain*, results in that

which gives *satisfaction* and *power* to the *reflecting mind*. Such results are as natural, as it is for an uncultivated field to bring forth wild weeds of no value, while the cultivated field under the manipulations of a wise husbandman, yields the most valuable products for feeding the hungry millions.

Spiritualism boldly promulgates the great truth that the united intelligence, concentrated for the enlightenment of the ignorant, depraved souls, who live alone in the base of their brains, subject to turmoils and strife of uncontrolled passions, will eradicate the so-called evils from society, even as the enlightened husbandman eradicates the pestilential miasma, the reptiles, the insects, and other source of discomfort, disease, and untimely death, from the heretofore uncultivated soil of new-countries.

Thus it will be seen that the difference between Spiritualism and religion is this: Spiritualism presents *science, philosophy, and action*, as a remedy for all social as well as temporal evils. Religion presents blind adherence to church dogmas—violence and force—aye, the most excruciating tortures of mind and body, with the expectation that the gods will be invoked to do for mankind that which individuals collectively and single-handed must do for themselves.

Spiritualists acknowledge the benefits to be derived from the experience of mortals and immortals. Hence spirit communion is sought, for advice from the wise and good; from those who had much experience upon this as well as upon the spiritual plane of life.

The devotees of old theology treat the spiritual philosophy with derision, and condemn it as the doctrine of the mythological Devil.

To the thinker, to the independent, untrammelled, well-balanced mind, the shams of old theology are abundantly apparent; to the *philosophy of life* he gives his support; whether it be in name of Spiritualism or not, it matters but little so long as the same object is intelligently pursued.

Old theology squanders millions annually to keep her devotees in ignorance of fundamental principles, and arouse prejudice and persecutions against those who promulgate new truths, now as in past ages, while Spiritualism perseveres under the fresh inspiration from the supernal spheres.

The result which will ensue from the contest is already apparent. Eternal progression is a principle planted deep down in the nature of things. Man's mind is subject to the law of development; by slow degrees under unfavorable circumstances; rapidly when conditions are favorable.

Old theology presents the unfavorable conditions, *Spiritualism* the favorable. The result necessarily and inevitably is in favor of the *spiritual philosophy* among the masses, to the uprooting and entire subversion of all religion in its commonly received sense.

An Inquiry.

I wish to ask you a few questions, and I hope you will have the goodness to answer them.

It is claimed, and, no doubt, is believed by some, that our government is a Christian government, founded on the principles of Christianity; while others believe it is simply a republican government, founded on the principles of morality and justice.

Now, which of these positions is true? If founded on the principles of Christianity, then it is proper for our government to acknowledge the Christian's religion and the Christian's God; but if founded on morality and justice, then it is unfair, unjust, to acknowledge any form of religion or any God.

But I will not attempt to argue the question; will leave that for you.

It is stated that there is a national convention now in session to devise plans to have the Constitution of the United States recognize the Bible as the "word of God," and the Christian religion as the religion of the government. Is this a fact? If so, why do not the newspapers of the country generally speak of it? Do they, knowing it to be wrong to have any such laws established in this country, lack the moral courage to speak against them? If so, they are unworthy of our patronage. But we look to such men as you to look after all such proceedings—to show them up in their true colors.

WM. PHILLIPS.

Clackamas, Oregon, Feb. 3d.

REMARKS.—Under our government, the devotees of all phases of religion, as well as skeptics in regard to all systems of religion, have equal civil rights.

It is true that in most of the States there are statutory enactments intended to enforce certain religious tenets or dogmas, showing conclusively that State legislators are men of far less breadth of comprehension than were the founders of our government.

The idea of *blasphemy, witchcraft, and God's holy day,—the Sabbath*,—have their origin in ignorance. Laws in many States have been enacted to sustain the assumption of their real existence, by affixing penalties to the supposed offences against God. Such laws are seldom enforced,—never except by civil tribunals that unfortunately have men to administer the law who have more bigotry than common sense and common honesty. Such laws are rapidly becoming a *dead letter* upon the statute books.

Occasionally fanatics appear who seem to be impelled on to carry into effect such laws, of no inanimate more restrictions upon the rights of the people—seemingly for the very purpose (unintentional by them) of arousing thought upon the subject which shall break the bonds already imposed—on the principle that "extremes right themselves."

Happily our government is not a Christian government; nor is it a government based upon any phase of religion. It is a government under which all classes of religionists have equal rights—all equally sacred with those who recognize one system of belief as authoritative as another, and no more so.

All State laws which have been enacted to the contrary will eventually be determined to be in opposition to the spirit and genius of the

fundamental principles of the American Government.

The newspapers generally reflect the sentiment of the popular feeling in the community where they are published; from such communities they get their support, hence they cater to them, however ignorant they may be.

Politicians are generally the most corrupt class that any country produces—satisfied to float in the sling current that shall convey them to official position. There is occasionally an honorable exception. However corrupt, these men give tone to the popular press, which they to a greater or less degree pervert by flattering promises of recompense for services rendered. The present movement to "put God in the Constitution," is headed by priests, governors, judges, and legislators—state and national. They receive the applause of the bigots of every religion, but will be deposed as traitors to the principles that underlie the American government.

Orthodox Doctors again Defeated.

The old fog doctors made another drive before the legislature of Iowa now in session, a short time since, by introducing a bill of the old "God in the Constitution" kind, to save sick sinners from the irregulars.

The bill was referred to the appropriate committee, who, after due deliberation, reported it back to the House, with "recommendation that the bill do not pass"; suggesting: "If those who have no diplomas can clean out the 'regulars,' let them do it." Sensible men!

We have watched the movement carefully, being fully prepared to call upon all liberal men in the State to remonstrate against such legislation, if there had been a probability of a favorable report for its passage by the committee.

One year ago the "old fogies" throughout the Northwest were organized for pushing such legislation through the State legislatures simultaneously.

The RELIGIO-PHILOSOPHICAL JOURNAL, solitary and alone, attacked them in their strongholds, "showed them up," and sent blank remonstrances through the country, which were signed not only by Spiritualists, but by liberal-minded men and women generally. A great number of M.D.s. (young and liberal men) joined in the remonstrance.

The whole country was awakened to a consideration of the subject. As a result, the movement was killed in every State; and in Wisconsin a law upon the subject, which they had passed the year before, was repealed.

This winter a few "old fogies" had the temerity to try it again, in Iowa; but the movement had become so stale that the committee, composed wholly of M.D.s. reported against the bill, without a single remonstrance being required to back them.

A like defeat awaits the fanatics who would "put God in the Constitution" and unite Church and State—be they of the evangelical stripe, or the devotees of the organization who are running a female candidate for the presidency of the United States on a platform of a contingent rebellion, and the union of Church and State.

We Recognize no False Issues.

Many of the friends who sustain the abominable political scheme of the American Association of Spiritualists in their nomination of Victoria Claflin Woodhull Blood as a candidate for the presidency of the United States; and who, by their own and the acts and doings of their executive board, endorse her proposition for the union of church and state, and a rebellion against the national government, unless Congress at its present session shall emphatically construe the recent constitutional amendments to give the right of suffrage to women without further state legislation, seem to think, or at least to argue, that all who oppose the programme of said American Association of Spiritualists are opposed to woman suffrage. We accept no such issue. We are emphatically in favor of woman suffrage. We know of no reason why women should not possess every privilege enjoyed by every male citizen under the American Government.

We have labored to that end ever since, and long before this paper was instituted.

We recognize the female sex of the human family as in every way equal in intelligence to males, and as competent in the mental sphere, for official and professional duties. All that is required to adapt their capacities to public duties, is experience.

Our sisters who are so clamorous for a rebellion and for a sectarian candidate for the presidency of the United States, possibly might see things in a different light, had the Methodists in national convention put forth a similar pronouncement in favor of a male, or even a female candidate.

Is it not surprising that good men and women can be induced into the support of the most ridiculous hobby, on the strength of a false issue? A hobby, the very tendency of which is to procrastinate the day in which the rights of women will be recognized, by the sovereign voice of the people.

ROSWELL CHILD, of Montpelier, Vermont, will please accept our thanks for the list of new subscribers. Five thousand subscribers to the JOURNAL ought to be found in our old native state. A little exertion on the part of old subscribers, will furnish them.

Mrs. E. G. CLARK, GREENVILLE, ILL.—The above postoffice is not the right one. Will the friend who sent Mrs. Green's subscription, please correct us.

G. W. KEITH, of Morgan Co., TENN., your favor with \$5.00 is received. Please give us your postoffice. We can not make it out from your letter.

Items of Interest.

- The *Crucible* has suspended.
- Mrs. A. E. Mossop is meeting with excellent success in Cleveland, O.
- Miss Lottie Fowler's tests are still attracting much attention in England.
- Bro. Hartkopf, of Fredricktown, Mo., has our thanks for many new subscribers.
- The Spiritualists of Manchester, New Hampshire, hold meetings regularly every Sabbath.
- No author can be as moral as his works, as no preacher is as pious as his sermons.—*John Paul.*
- Mrs. E. A. Blair painted before a public audience at Meridian Hall, Newport, Maine, March 4th.
- Prof. Wm. Denton will speak at Harwich Port, Mass., Sunday, March 31st, at 10½ A.M., and 1½ P.M.
- Mrs. Anna M. Middlebrook, of Bridgeport, Conn., is said to be a lady of fine abilities and a first-class lecturer.
- For forms of faith let graceless zealots fight; He can't be wrong whose life is in the right.
- The mayor of Chicago has received \$250 from the natives of Hindostan, for the benefit of the sufferers by the fire.

—Some one writes from Plano, Ill., as follows: "Say to Bro. Shumway that the passage he asks for is in Hebrews, 10:31."

—In a Hindu prayer for his recovery, the Prince of Wales was spoken of as "the joy of the Queen and the ocean of merit."

—Mr. N. Shaw, of Watertown, Mich., is controlled by a homeopathic physician, who is curing those whom the doctors had given up to die.

—Prayers have been offered in all the churches of Sheffield, England, for the prevention of war between the United States and Great Britain.

—The Infidels of Massachusetts have subscribed \$30,000 toward the erection of a building for their use, to be named "Palme's Memorial Hall."

—Robert Poe, of Vineland, N. J., writes to us speaking in high terms of Dr. R. P. Fellows as a healer. He enumerates several cases that he has relieved.

—Henry Ward Beecher says that during the past year his people contributed more than \$250,000 for charitable and religious purposes at home and abroad.

—The Jewish papers ridicule the efforts of Christians to secure united prayer for the conversion of Jews to Christianity. Such prayers will prove as impotent as the palsied arm.

—It is a sad thing when Christians borrow spectacles to behold their weak brethren's weaknesses, and refuse looking-glasses wherein they may see their weak brethren's faces.

—The New Testament revisers have got to the second chapter of Luke, and hope to finish their work in six years. Then the people will be prepared to revise it completely out of existence.

—The Catholic papers are publishing a prophecy made by the venerable Anna Maria Taigi, to the effect that great darkness is to prevail over the whole world during three days and three nights.

—A young lady at the Ohio camp meeting asked the prayers of the assembly because she could not let her eyes upon a certain young man in her neighborhood without feeling as though she must hug him to death.

—Mrs. A. Rogers spoke in Manchester, N. H., Sunday, March 3d. She would like to make engagements anywhere in the New England States. Post-office address, Haverhill, Mass., Box 1358. She is a good lecturer and medium.

—Dr. E. M. Hendrick, of Mt. Vernon, Mo., writes: "On the 29th, 30th, and 31st of last month we were favored with three lectures on Spiritualism by Mrs. M. J. Wilcoxson. She is doing an excellent work in south-west Missouri."

—A petition with 9,000 signatures has been presented to the Italian Parliament, asking for the expulsion of the Jesuits. The Jesuits will now, no doubt, experience some of the fruits of their own persecutions,—they come home to roost.

—The present number of native preachers in China is four hundred, and the membership seven thousand. These are enough to introduce a discordant element into China, and cause religious persecutions as soon as they have the power.

—The *Freeman's Journal* censures Father McGlynn, the Catholic priest, for his liberal utterances at the time of receiving the Rev. Mr. Bradley from the Episcopal into the Church. His course is condemned as an attempt to "trim and cater to a debauched public."

—In the JOURNAL of Feb. 10th, a mistake occurs in Bro. D. G. Mosher's article,—a line accidentally misplaced. In second column, the top line should be where the third is, and vice versa. Mr. Mosher's articles on the "Celestial Spheres" are intensely interesting.

—Rev. Asa Bullard has taken the trouble to refute the famous saying with regard to ministers' daughters and deacons' sons. They are found equally as moral as those who have had no religious training. Their chances of going to heaven are, no doubt, equally as good.

—Two clergymen, late editors of the *Ministerial Union*—a Christian paper which appeared for four consecutive weeks in Chicago—valued as follows: "Chicago is a good place for a religious paper, provided that three pages serve Satan and the other one is mixed."

—The Roman Catholic Church in Poland is without a bishop. They were all banished to Siberia after the last Polish rebellion. It is futile the exertions of the Pope to prevent the downfall of his church! He is an "old fossil," and has lost all the prestige he formerly enjoyed.

—MASTER (who finds his apprentice reading a dime novel).—Your Sunday school teacher said you were a good moral boy, and I find you, 'a work-time, reading that pernicious trash!—eh, sir? Boy—Please, sir, I was only a reader' on 'n' 'opes of the 'ere dyin' converted.

—Bishop Clarkson has four Sioux Indians ordained clergymen, who are laboring among the Yankton and Santee Indians in Nebraska and Dakota. As the language of those tribes do not number over five hundred words each, they will not be afflicted with long prayers or sermons.

—On the recommendation of the Home Minister, the Czar of Russia has pardoned forty-four persons who stood condemned for having their children baptized according to the Roman Catholic ritual. This is a sensible movement on the part of the Czar. "Forgive as you would be forgiven."

—The first Russian newspaper was published in 1704, and Peter the Great was the senior editor. The Imperial autocrat not only took part personally in its editorial composition, but in correcting proofs, as appears from sheets still in existence, on which are marks and alterations in his own hand.

—The Protestant Episcopal is the most wealthy church in New York, owning property valued at \$7,500,000, and has accommodation for sixty thousand. It is founded on wealth; its members are from the wealthy classes, and it worships an aristocratic God, who sits on a throne surrounded by little angels "toolt" giv' his praise.

—Good occasionally comes out of evil. A young man employed in the Xenia (O.) powder mills was in Springfield to spend the Sunday got drunk, overslept himself, and missed the train Monday morning. Had he kept sober and been at his work on Monday morning, his fragmentary remains might have been gathered up in a market basket. It is not safe, however, to take this as a precedent for getting drunk on Sunday.

—A Mrs. Bryant was discovered in great want at her expense for a house in this town, not long ago. She, with several children, was suffering from the severe cold, and nearly starved. Mr. Joseph Goodrich nobly went to work and collected money, etc., sufficient for immediate, but only temporary relief. Something further ought to be done for these unfortunate. Let a portion of the money collected in the churches for the destitute in foreign lands be appropriated for the benefit of the needy at home.—*Mt. Vernon (Ill.) Statesman.*

—The regular exercises—circle by Mrs. Carlisle in the forenoon, lectures by Mrs. Sarah A. Floyd afternoon and evening—occurred at John A. Andrew Hall, on Sunday, February 18th. On the evening of Wednesday, Feb. 14th, a quiet, well-attended, and highly successful fancy dress ball was given by the friends of this society at that hall—music by G. N. Thomas's band.—*Banner of Light.*

—The new Bible revision, now proceeding in England, under a body of clergymen, principally of the Church of England, is to have the co-operation of American divines of different churches, under the lead of Dr. Philip Schaff, the church historian. They will not succeed in making it acceptable to Spiritualists, though they revise each passage.

—When corrupt minds discover the falsehood of superstition, they will be apt to think virtue itself, like the Deity, a mere chimera, and see no reason to practice it in life. It is, however, as beings living in society that we are bound by morality. Our duties must always exist or not. The depraved devotee finds in religion a thousand pretexts for being dissolute or wicked. The moralist has no cloak of zeal to cover his vengeance or fury.—*Keechance.*

—The proof-sheets of the Mormon Bible are said to be in the possession of Major Gilbert, of Palmyra, N. Y., who superintended its proof-reading. When completed, its moral teachings will eclipse that of the Holy Bible, and its teaching be instrumental in causing much less suffering. An effort will be made to have it introduced into the public schools.

—The foreign Missionary Board of the Southern Baptist Convention will send out to China seven missionaries—three ministers and their wives and one young lady—as soon as the snow on the Pacific railroad will permit the train to run. If they will discard the Bible and adopt the teachings of Confucius, they will be enabled to make some true conversions, no doubt.

—Dr. Roberts, the magnetic healer, commences an advertisement in a Southern paper as follows: "The Devil loose in Camden! His Satanic Majesty asks the part of a benevolent cure, and accomplishes much good! Preaches the same 'gospel' by his 'works' and makes a good citizen! 'A little more grape, Captain Bragg, and the day is ours!'—*Taylor at the Battle of Buena Vista.*"

—Miss Helen Grover, insinuating lecturer and healer, and test medium, expects to start East the first of April. They propose to start from Bloomington, Ill., via the I. B. & W. R.R., to Indianapolis; thence, via Pan Handle route and Penn. Cen. R.R., to Philadelphia. They desire to make engagements on the route for lectures, etc. Parties interested please address Miss Helen Grover, Bloomington, Ill., Drawer 28.

—We must not hope to be mowers, And to gather the ripe, gold ears, Until we have first been sowers, And watered the furrows with tears.

It is not just as we take it— This mystical world of ours; Life's field will yield, as we make it, A harvest of thorns or flowers! —*Alice Cary.*

—Brother J. W. Kenyon, of Watertown, Wisconsin, writes to us as follows: "Since the 27th of August last, I have given 25 lectures in the following places: Watertown, Wisconsin, Pipersville, Monterey, and Towell. The cause is growing, being more and more respected as the people hear of its beautiful truths. The JOURNAL and *Banner* are loved for their boldness in advocating the science and art of life. Every Spiritualist should take these standard-bearers of the Harmonical Philosophy, and send them broadcast over their neighborhoods."

—In a late number of the *Banner of Light*, Warren Chase made the following sensible remarks: "There is, however, still quite a disposition among a certain class of our believers to bring down the heavenly influences to assist them in discovering mines and treasures hidden in the earth, and to get their direction in speculating for the accumulation of wealth. It would seem that the failures of the last ten years would be sufficient to satisfy any intelligent person that such powers cannot be used by solicitation, nor by any effort of ours for that purpose, to any success."

—The Baptists Union objects to the custom of baptizing persons backward, which was adopted for the purpose of making the rite conform to the mode of burial. The editor insists that it is not the most convenient way of administering the sacrament. What little things the church will quarrel over. Hope they will soon take up the question of whether the devil has five or seven toes on his cloven foot. The world would like to know also whether he has got wrinkles on his horns or not.

—At a late anniversary of the Missionary Convention of the Disciples of Christ, held in New Bethel, West Virginia, a protest was entered against fairs, festivals, dancing parties, and voting for prizes, to raise money to build meeting-houses, and pay preachers, and for other church purposes. These practices were condemned as anti-scriptural, and dishonoring to the cause of Christ. The Christian Church has always favored pious gambling, and at any time will accept the fruits of crime to build a place of worship.

—A story is told of a teacher who was talking to her scholars regarding the order of the higher beings. It was a very profitable subject, and one in which the children took an uncommon interest. She told them that the angels came first in perfection, and when she asked them who came next, she was readily answered by one boy: "Man." She then felt encouraged to ask: "What comes next to man?" And here a little shaver, who was evidently smarting under a defeat in the preceding question, immediately distanced all competitors by promptly shouting: "His undershirt, ma'am!"

—The London (England) *Church Times* carries the following bona fide advertisement from a Kent paper: "Notice.—In consequence of —, the practical, tectotal bootmaker of —, being ill in consequence of his having caught a severe cold through attending divine service on that cold, damp night, New Year's Eve, in the large room connected with Ebenezer Chapel, —, he therefore begs that all the Christian ministers who are personally acquainted with him will offer up prayers to Almighty God for his safe recovery to perfect health, at the many churches and Christian Dissenting Chapels in many large towns that he has much frequented in his younger days, as hundreds of poor in —, and the surrounding villages, are waiting for him to supply them with more cheap, strong boots and shoes from his establishment, —, which has been established for more than three years."

—The Boston *Watchman and Reflector* gives on account of a curious letter which, it is said, is being circulated among the more ignorant of the negroes in the South in connection with the endeavors made by Roman Catholics for their conversion to Catholicism. This letter is claimed to have been found near Iconium, sixty-five years after the crucifixion of our Savior, and to have been written by Christ himself. It bears also the signature of the angel Gabriel! Among sundry commands in the letter is one to finish 'abre every Saturday evening at six o'clock, and to fast five Fridays in a year, beginning with Good Friday. Plagues and curses are threatened to those who do not put faith in the letter; and the simple possession of a copy of it is sufficient, it is promised, to keep off all danger and secure all conceivable prosperity. The copy of the letter from which the *Watchman and Reflector* makes its summary was brought to one of the Home Mission Secretaries by one of the colored Baptist preachers who had been engaged in the distribution, supposing it to be genuine and all right.

—Last Tuesday evening I availed myself of the opportunity of attending Miss Lottie Fowler's seance, at the Spiritual Institute, in Southampton, N.Y., where the peculiarities of her mediumship were most successfully exhibited. Although all present did not get satisfaction, yet there were some striking features manifested. Considering that the majority of those present were entirely unacquainted with the nature of spirit-control, it was, indeed, quite a marvel that such good tests were given. One gentleman, who was an entire stranger and a skeptic, desired to know if the medium could describe the place of his birth, which she did most accurately, even to its little rivulets and huge towering rocks, and many other matters known only to the deceased. Another gentleman took his seat by the medium, and no sooner had he placed his hand in hers than she exclaimed: "There are some Kaffirs here! There are some brown blinks with white hair on their foreheads."—At the same time placing a part of her dress over her head. The gentleman affirmed that such was the mode in which they were used. She then asked him if he had a mummy, to which he replied, "Yes." She answered, "You carry one about with you?" This is worthy of note; our earliest actions and associations constitute our spiritual garment. Another stranger was no sooner seated than she exclaimed: "Oh! what is the meaning of the silver watch hanging above your head? Is it your watch? What a large one? Was it not given to you for some time? Here accept that you performatory." All this and much more the stranger acknowledged to be true. Altogether, it was one of the most successful seances that I have ever witnessed.—*Medium and Daybreak.*

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Harrisburg, Pennsylvania.

We were at Harrisburg on the 21st of January and visited the rooms of Bro. Potts and his family. They are progressing in the work of Spiritualism. Patrick Ocer is giving numerous tests in public and private, through Andrew Potts. William's mediumship is progressing. He showed us a number of likenesses drawn entirely by spirits, the paper being all that he furnishes. A new phase of his development is that of photographing. A few weeks since, he was at work at his trade,—carpenter at a place where they were taking photographs. He inquired how long it would take them to instruct him in the art? He concluded to take lessons. A few days after, he sat for his own picture and got a good likeness, except that he has his beard cut short, not shaved, but about an inch in length—there was a well-formed beard on the picture taken six or eight inches long. The experiment was repeated, and another of similar character appeared upon the plate.

We see in this a grand lesson, which the spirits want to teach the world. Those pictures were not of Wm. Potts's physical form, but his spirit; and that spirit is wiser than it can express itself through his physical body. It does not mar its beauty, nor interfere with its physical development and power, by cutting off its beard. There is more philosophy than poetry in the declaration that the hairs of our head, and bodies too, are numbered; and when man shall be true to the highest revelations of his life, not one hair will be cut from his body.

Can we suppose that the Author of our being did not know what he put these there for, and that we must help nature to get these rightly by cutting and scraping to get the hair away, or even by clipping the ends off. If Jesus knew when a person touched the hem of his garment by feeling that something had gone out from him, so we believe every sensitive person will come to know that the points of the hair are designed to convey to and from the body, the finest electricity, and that the removal of these points will destroy this power. We can feel for days after the point of a hair is destroyed an unpleasant sensation, and regret that any hair was ever cut from our body. We know that the finest and most perfect sensibility can only be realized where these are preserved as they naturally grow.

Bro. E. V. Wilson saw his father at Dr. Slade's room, and, strange to say, the old man who had always been "a clean shaver" in this world, had a long beard. We have seen thousands of spirits and never saw one man among them that had advanced far into spirit-life who had not a long flowing beard and free locks of hair upon the beard. So we find our spirits even here in our forms, have some things which we on the outward attempt to destroy.

Wm. Potts, although but a novice in photographing, has taken quite a number of spirit pictures. He procured a camera-tube and made a box for it, and has been influenced to prepare his collodion in a peculiar manner,—a matter which we have long believed to be essential in taking spirit-pictures. A number of figures have appeared on the plates when persons have been sitting for him, others upon copies of photographs. We have one of the latter,—being a copy of Dr. Slade's photograph,—and behind the doctor's is that of a female,—she has her right hand placed upon his shoulder. We have had this copied; and one may be seen at Mr. Jones's rooms in Chicago. We hope the face may be recognized.

A still more remarkable phenomena, is that of taking photographs of spirits without any person or picture before the camera.

Mr. Potts was impressed to construct a tight box about the size of his camera box,—this has an oval opening at one end and is placed upon a table about ten or twelve inches from the camera, with the opening towards it. About seventy ferrotype pictures have been taken with this apparatus. One of them a boy, who is holding up one hand with three fingers cut off square, he was recognized as a lad whose hand was injured in a mill in this manner, and who died sometime since from this injury. The day before we were there, he took a picture with six faces on it in close proximity. The central one of the group was recognized as the young girl whose funeral we had been requested to attend, and who had passed out of the body only the day before. The face is a beautiful one, surrounded by a coronet of stars. The face of a little boy was also recognized on this plate,—one of her school-mates, who had passed away several years ago. We had been summoned to attend the funeral of

IDA LILLIE STEVENSON,

eldest daughter of David and Mary Stevenson, of Wormleysburg, opposite Harrisburg, Penn. This child now in her thirteenth year, had had scarlet fever about four years since, and had suffered from the consequences of this. She had numerous abscesses, and her whole system was contaminated with the poison of this terrible disease, causing her intense suffering, and finally dropsy. She was very happy in her disposition, and beautifully developed as a medium. She waited hopefully for the change,—frequently spoke of it, and gave directions as to the arrangements of her funeral. She desired us to speak at it, and selected the song, "The Evergreen Shore," and others, which she desired sung on that occasion. She was permitted to see the angels who came to welcome her to that shore.

A large concourse of friends and neighbors assembled on that occasion. No ministers were present as listeners, and much interest was felt to know what could be said by a Spiritualist.

We referred to the evidence now so general of the presence of spirits, to the fact that this child had not gone as a stranger to a strange land, but that she had actually seen and known those who came to meet her; that death, instead of being "the king of terror," was a beautiful angel that came to set us free; that in her case the release from a body of pain and anguish, to the glorious liberty of the evergreen shore of the better land, was most happy.

We knew that she stood in our midst, and a beloved aunt, who had gone on before, came and spoke words of comfort and consolation in reference to the beautiful birth of this child.

We spoke nearly an hour, and there was a feeling of satisfaction with many who had never heard such doctrines.

We heard an old lady say as we passed out, "It is beautiful, I wish it may be true." That is

the right feeling, and when we feel this, the angels are not far from us and will do all they can to furnish the evidence to satisfy our minds that such a comforting doctrine is true.

There is no place where Spiritualism is more needed than at our funerals. There are many anxious seekers who desire to know the truth who can go to these, but are not ready to go to our meeting. We say to our friends; then, summon the speakers wherever you can at funerals, and let this glorious gospel be proclaimed over the open coffin,—not that the spirit is in it, or in the grave,—for we know they are not. But there are tender and sympathetic feelings on such occasions as these, that open the way for the reception of truth, and we should profit by it. Plant the seed while the soil is well watered, and there will be a growth.

The spirit that has passed is often made happy by listening to the words that are spoken. It is a privilege becoming more common for these to attend their own funerals.

In the evening we lectured to a good audience at Barr's Hall. We always find earnest seekers and hearers there. Leaving our kind friends, we were soon wrapped in the arms of Morpheus, having consigned our body to the kindly care of the Pennsylvania Railroad Company, we reached home safely.

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Original Essays.

SOMNAMBULISM, ANIMAL MAGNETISM
AND PSYCHOLOGY.

BY R. R. ROBERTS.

Candor and a decent respect for the opinions of others, compels me to say that I rather admire the pertinacity and apparent candor of Dr. Fahnestock, both in his JOURNAL articles on the subject of *Staturism*, and in his work entitled *Artificial Somnambulism*, which I have read and studied very carefully. In a free country, we may differ widely upon religious, political and scientific subjects, and yet each be as honest as his neighbor, in his convictions or judgment concerning the same. And in what strictures I may offer in these columns, concerning the subjects named above, I trust I shall be guided solely by my love of truth, let that lead where it may. Science is the philosophy of facts.

The indispensable handmaids of science in the collating of facts, are perception and reason. Reason can not exist in a state of activity, unless perception is also healthy and active. In entering upon a discussion of the intricate subjects of *Somnambulism*, *Psychology*, and *Animal Magnetism*, I will most likely agree with the learned Dr. Fahnestock, in many things, and I must as honestly differ with him, and all other writers upon both sciences of *Psychology* and *Animal Magnetism*,—for, to my perceptions, if to no other person's, they are distinct and separate in manifestation, and emanate from separate and distinct substances, essences or sources, viz.: *Animal* or *vital* Magnetism. I perceive it to be that vital principle common to man and animals, and is synonymous with animal heat,—an effect of the vitalizing action of oxygen and electricity upon the carbon and other principles of the animal economy.

This animal heat we may aptly term *animalized electricity*. It has a special affinity for the brain and nervous system. It is subject to the "will" only in conjunction with the molecular motion of the brain and nervous system.

It is the vital principle that adjusts the equilibrium of the blood, both in the arterial and nervous circulations. Now, when a person is in full, high health, this vital principle is abundant; and this healthful state we will call a positive condition, for the lack of a better term, and when wanting, we will say that the person is in a *negative* or *sick* state. Now, it is well known by all who have given the subject the least attention that, if a person full of life or the vital-heat-principle, will merely take hold of the hands of a person that is *cold* and *negative*, and the contact is continued a sufficient length of time, that an equilibrium of temperature between the parties, will result therefrom.

There is no necessity of using the "will" in the above experiment,—for surely it will not be claimed by any one that the reception of animal-heat, by the sickly person alluded to above, and the lasting good effects that surely follow, is an evidence that the person has passed into the "somnambulant condition," and attribute the beneficial results to this source, for such is not the case. It is merely the attraction of opposites. Neither is it psychologic—no more somnambulant, mesmeric, or psychologic, than the imparting of *natural-heat* by a *hot brick*, for instance, to a cold one, should be ascribed to mind-said! It is an easy thing to affirm or deny; but it is quite a different matter to prove a position. I have, in my own practice, relieved or cured many thousands of persons of various diseases, by the simple infusion of this *animal-heat* or *vital* principle into and upon various parts of the body, that were diseased, viz.: to ulcers, tumors, swellings, sprains, sore eyes, otorrhea, etc., etc., without the patient being in any but a natural state of mind; and that, too, when they did not have the least particle of faith in the proceeding! How are you faith?

I have been in somnambulant state myself. I therefore have no belief or unbelief on the subject. I was induced into the condition by spirit direction. Dr. Fahnestock is in the main correct in his description of this state of mind; but he greatly errs, in my humble judgment, in many particulars, and most in this one point. The doctor has discovered, or believes he is the discoverer of a great and important truth; therefore, there is no other truth connected with *Psychology* or *Anthropology*! Of course Dr. F. does not mean this, but his language sometimes lead to this conclusion. I can not attempt in this article to enter upon a disquisition, in full, of the principles of *Psychology* as I understand them, but will leave that to a future occasion. Dr. Fahnestock, discards the doctrines of sympathy and impressibility; and denies most emphatically that one person has or can exert the least particle of influence over another, under any circumstances whatever.

If this be true, why does the Doctor object so often and so earnestly against the operator making a subject believe that he exerts such and such power over him, etc., etc. How can said operator make a subject believe, "if said operator" has no influence over said subject,—i. e., how can said subject be a subject unless he is subjected to the "power" or "will" of said "operator"? In other words, how can it be so criminal in a person to make another have faith or believe a thing, when there is no such power or influence that one person can exercise over any person? I think the good Doctor begs the whole question, as indicated by the above inconsistencies. But because Dr. F. errs in many of his deductions, is no reason why we should not profit by many of his valuable suggestions, and especially in that part of his interesting work, in which he treats of the application of *Somnambulism* to surgery.

If there be no such thing or substance as *aura* or *emanation* from a person, an animal, tree, rock or mineral, how can a clairvoyant detect any object that a certain person or animal touches? How can the contagion of Cholera, Yellow Fever, Small Pox or any other malignant disease, be communicated even without actual contact.

How can the dog detect his master's track when mingled with that of ten thousand other persons in a city or in an army? Yet such is the fact. A lady visiting in H—, Texas, informed me when speaking of this subject that, during the times of slavery, she had a slave escape, and that they did not succeed in getting blood-hounds upon his track, until he had been gone five days, and the hounds kept on the slave's trail, until the forty-third (43) day, when he was found eighty (80) miles distant from home, and swam two rivers in his flight. Were said hounds in a somnambulant state, or did they trace him up by *animal magnetism* emanations which impressed the individuality of the slave through the sides of his feet upon the earth?

And how about snakes charming birds, squirrels, etc., etc. I have seen two instances of this kind of *staturism*.

The proprietor of the Commercial Hotel, Col. Blankinship, Camden, Ark., a few days ago, when the subject happened to be that of magnetic sympathy, in conversation gave me a most wonderful case in point, and let me say here that Col. B. is a classic scholar, a lawyer

of eminence, and not a bit of *imaginative* order; besides there are six other witnesses still living in this city, who testify to the same fact. Some fifteen years since the party of gentlemen referred to above, whilst hunting in the woods near Camden, came across a large black snake engaged in watching a grey squirrel, both being on the ground, and situated not more than fifteen feet apart, each intently eyeing the other. The gentlemen watched the spectacle before them for some half an hour, until becoming weary. Col. B. struck the snake across the back and head with a stick, and thus ended his snakeship's earthly career, when lo! the squirrel, instead of running as is usual in such cases, went through the same death-agonies as the snake, and actually "gave up the ghost" there and then, although he received no stroke of stick, and was fully fifteen feet distant from the former.

If this was not sympathy, what was it? It will hardly do to say that the snake had taught the squirrel so much faith that it killed him. Did the subject pass into the somnambulant condition, independent of the operator? If so, what object could he have had in view, in thus subjecting himself to bad company, that at last proved his death? If so, who taught him to enter the *staturic* state. It is said that one electric eel can prostrate a hundred head of horses or cattle, by his electric power, but this assertion lacks confirmation in my mind. Who can throw any light on this latter subject?

Now, Brother Jones, I am ashamed of the length of this letter, and yet I have said little or nothing about psychology proper, but my apology, is that I think the subject demands a little attention just now,—for if there is nothing true but *staturism* and if it explains all the psychologic phenomena of the past and present,—if there is no such thing possible as one person impressing or exercising an influence over another,—if the sublime utterances that fall from the lips of Emma Hardinge, Lizzie Doten, Thomas Gales Forster and hundreds of others, can all be explained by the *staturic* theory; in short, if disembodied spirits have nothing at all to do with their utterances and supposed inspirations, it is full time we knew the fact, and that we govern ourselves accordingly, and hereafter call things and conditions by their right names. Camden, Ark.,

AURA, MAGNETISM—VIZ: THE POWER
OF THE FACULTIES.

BY WM. B. FAHNESTOCK, M.D.

It is a quality or power in all matter, whether animal, vegetable, or mineral, to give off an aura, or a peculiar odor, and it is not true that this exhalation is confined to the animal kingdom alone. Copper, tin, clay, earth, hydrogen, chlorine, flowers, and all vegetable and mineral substances, give off a peculiar scent as well as animals.

This has been mistaken by magnetic operators for a peculiar fluid which they call animal magnetism, simply because clairvoyants see it exhalating from every pore in the body, and detect a peculiar odor in every person, whether it is agreeable or not.

All we touch, or may come in contact with, retains, for a considerable time our peculiar scent, so that a dog can find his master, even among a hundred others, although they may be dressed precisely like him. But because this is so is no proof that it is anything more than a peculiar aura or scent that exhales from his body.

Because two persons may like each other or not when they come in contact, is no reason that it should be anything else than power in their own faculties to reach out and perceive their surroundings; which, if pleasant, they would naturally like, and if disagreeable, would as naturally dislike, independent of any other power than their own ability to recognize the one or the other, and although the parties may be unconscious at the time, the balance of the functions in the faculties acting, do so as positively as if they were conscious, as it is possible for one or more of the functions in the faculties to act independent of the rest, consciousness may be inactive, while the perceptive and other functions in the same faculties are active, consequently perception and recognition may take place independent of our being conscious of the fact, and the feeling, impulse, or impression is perfectly distinct, whether or not they may be able to account for the like or dislike which they may feel at meeting or at first sight.

These likes or dislikes may be reversed in time by a better acquaintance, and are often only freaks of fancy, which the good qualities of the one or the other may overcome, and we may eventually be induced absolutely to love the object of our previous hatred.

Is it not the faculties of the individual that recognize what is liked or disliked, even to the pleasure or disgust produced by the fumes of tobacco, independent of any other outside influence?

Is it magnetism that produces disease,—whether it be cholera, small-pox, or typhus fever,—or is it not rather the effete matter or diseased aura (independent of magnetism) that emanates from those who are thus affected, or is it not as often from fear or dread as from any other cause?

Was it the *clean, new beds* that gave the three malefactors the cholera of which they died, or was it the *false statements* made to them, viz: that persons had died of cholera in the same beds before? Why did they not die of cholera some time before, after having slept in beds where persons had really died of cholera? Was it magnetism that saved them one day and killed them the next, or was it not the effect upon their minds by withholding the facts upon one occasion and making false statements upon another?

Is it not always the mind of man or woman that perceives peculiar qualities in nature or in others, that are liked or disliked, and not a result of animal magnetism, the existence of which has never been proved?

Christ healed the sick upon the principle of faith, and as he was clear-minded in all his faculties, he knew perfectly well who could or would be healed. "Thy faith hath made thee whole" was his doctrine, and it is folly to ascribe the results which follow the same faith now to an animal magnetic fluid, as long as there are mental faculties to supersede its necessity, or of a magnetic manufactory in the spleen or any other organ of the body.

If animal magnetism existed at all, and possessed a one-thousandth part of the virtue or power that has been ascribed to it, there would be no use for mental faculties, and brains would be at a lamentable discount.

DROWNING MEN CATCH AT STRAWS.

I saw in the *Banner of Light*, a few weeks ago, under the head of "Questions and Answers," a question by Dr. P. Towle, of North Hampton, New Hampshire, in regard to my work upon *Artificial Somnambulism*, as follows:

"The writer would respectfully call the attention of the controlling spirit to a work by Dr. Fahnestock, of Lancaster, Penn., entitled, *Artificial Somnambulism*, and would like to inquire if what Dr. F. maintains in his book is correct,—that every medium to be controlled by spirits must be in a somnambulant state. And further, that spirits have no power to pro-

duce that state, but, that it is entered by the will of the subject alone. Does not Dr. F. throw his subject into the state by his power as a developing medium? Is he correct when he says that spirits on a high plane, like Dr. Hare, sustain him as being correct in what he asserts in regard to this matter in his work?"

"Answer.—So far as I am acquainted with the subject, he is not correct. Media do not have the power to produce the somnambulant state in themselves, nor is such a state or condition necessary to spirit control."

As this statement is from an unknown spirit, and is, at most, but an assertion, not backed by any argument or reason, it is not worth the paper it is printed on.

Doctor Hare has, within the last ten days (while I was in Baltimore) told me through several of the very best mediums that my views in regard to the non-existence of animal magnetism, and the necessity of the *staturic* or somnambulant condition for spirit control, were correct.

This being in direct opposition to the assertions made by the spirit through Mrs. Conant, the inference follows that these contradictions involve the entire reliability of spirit communion, and we have no alternative but to fall back upon facts and our own reason in the case; but, in extenuation, I may offer as a reason why discrepancies occur, that it cannot be denied, and I presume no one who is acquainted with the facts will gainsay the truth, that spirits differ in their opinions as well as men, and that all which comes to us from them partakes more or less of the medium's ideas, just as light in passing through colored glass partakes of the tint of the glass through which it passes.

This being the case, we should be very careful in accepting all that may be given through any one.

It is, moreover, exceedingly doubtful whether the spirit who made the assertions through Mrs. Conant, ever read my book, knew its contents, or ever saw the facts which I have demonstrated through Dr. Child, Mr. Riley, Mrs. Lightner, as well as through many others in Cincinnati, Baltimore, and Philadelphia, that *staturism*, or the somnambulant condition must be entered before it is possible for a spirit to control any one, and Mrs. Conant herself must be in that condition before the spirits who control her can do so. If the same spirit will attempt to control her when she is in a normal or natural condition (if she ever lets herself go into that state perfectly now), it will find itself mistaken, and may then learn the fact that it must have conditions (the somnambulant), or it cannot control her at all.

Dr. Child has acknowledged in his second article upon *staturism* that "that which we supposed to be the influence of some individual in the form of spirits, we now find to be our own will." And again: "Instead of going under the control of spirits, we now go as companions and co-voyagers, traveling whither our inclinations lead us." And if Dr. Child can throw himself into the *staturic* condition, as hundreds of others can do, to my certain knowledge, the assertions made by the spirit controlling Mrs. Conant, to say the least of them, were made through ignorance, and not knowingly.

I have the facts and living witnesses to prove what I have so often demonstrated, against the mere assertions of a spirit, who offers no proof, no arguments, no facts, to maintain the position it has assumed, and at most has merely said "so far as I am acquainted with the subject."

Those, therefore, who believe all the assertions that are made by spirits, will, like the bullets shot at random, go wide of the mark.

I should not have noticed the assertions made in the *Banner of Light* at all, if a certain correspondent in the JOURNAL had not made a handle of it, and tried to influence public opinion against *staturism*, and its being necessary to spirit control, by connecting it with allopahy, and the efforts of its advocates to put down cures by faith as well as by *staturism*.

It is a mistaken idea to suppose that *staturism* will injure or stand in the way of those who practice healing by the laying-on-of-hands or the faith of the subject. *Staturism* will aid and enable all to effect cures they cannot make in any other way.

If they will study the art with half the zeal that they now cling to the magnetic idea, they will, by *advertising the fact*, do more good, and be able to make ten cures where they make one now.

I am preparing an advertisement which will appear in the JOURNAL about the middle of April, and all those who desire to learn the art, or see it demonstrated, can do so when I occupy my new quarters.

Mediums, especially, can have these facts demonstrated in their own persons, when they will be better able to realize who has spoken the truth, or which spirit is the most reliable. Lancaster, Penn.

REPLY TO J. K. BAILEY.

BY D. P. KAYNER, M. D.

I wish to refer to Dr. J. K. Bailey's communication in "Spirit Communication—The Laws of Mind," which lately appeared in the JOURNAL.

In the first place, my lecture in Joliet was not on the "Organs of Vision," as stated by him, but my subject was, "Sight, Seeing, or Clairvoyance," and what Dr. Bailey claims as his own in that convention, was then and there given through my organism to him and the audience.

It is true Dr. Bailey delivered a discourse after mine that day, but my recollection tells me very distinctly his subject was not "Clairvoyance."

It is true I congratulated him at the close, but not on discoursing over again my subject of the morning, but on some points he made in reply to Mr. Underwood, of the Boston Investigator.

But if Dr. Bailey's "wish" so to be, is the "father of my thought," I would like to know where the ideas presented in my article on "Clairvoyance," in the RELIGIO-PHILOSOPHICAL JOURNAL, of Nov. 18th, 1871, were publicly presented by Dr. J. K. Bailey, before he heard some of them from me at Joliet?

What I have written for the JOURNAL,—what I have uttered in my speeches, have been the thoughts with which I was at the moment inspired. I claim no credit therefor. I know not, and care not who else have been inspired to utter them, and when uttered without bombast and fulsome egotism, if in better language than my organism or soul power can clothe them in, I will join the multitude in applauding to the echo, and if the multitude do not applaud, yet will I.

The comparison of the retina of the physical eye to the sensitive plate of the camera, as the picture-catching instrument of sight,—the fracturing of the wave of light, breaking the image of an object into innumerable little wavelets, thereby setting loose their contained magnetic forces, by which the picture formed upon the retina is telegraphed from the outer office of the soul, on and inward, until it reaches the sensorium of the soul itself, were ideas never given to the world, as far as I know, until they were uttered through my organism.

The interior, magnetic emanations, which rise from all things and from all organized beings, and form a magnetic atmosphere within the common gaseous atmosphere of our globe, through which, when the brain is in a proper magnetic state, the soul sees, was given to the public by me in one of my lectures on "Physiology" delivered by me in 1851, a written copy of which, of that date, I now have in my possession. Also in 1851, an article on "Interior Revelations," given through my organism in 1851, relating to this subject, was published in the *Spiritual Telegraph* in New York City.

These must all have been extracted from Dr. J. K. Bailey's discourse delivered in Joliet, one year ago last May!

My case is stated. Let the readers of the JOURNAL and the public decide. And may we both be able to find better employment for our energies and pens in the future.

St. Charles, Ill., Feb. 14, 1872.

Austin Kent's Report.

FRIEND JONES:—I have to report since my last: H. L. Warren, \$2; C. B. Reese, \$1.50; Mrs. Dr. O. G. Howard, \$1.00; E. Terry, \$12.00; total \$61.50. From your "ten cent" appeal in my behalf: (No name) 25cts; D. Wheeler 10cts; Fayette 15cts; S. M. Eddy 20cts; Angeline Swift 10cts; Theodore Lake 10cts; H. T. 50cts; P. B. Stockham 10cts; Mrs. Stockham 10cts; Mrs. C. Reston 10cts; Mrs. and Miss L. Falson 25cts; George Gage \$1.00; Rollin Howard 10cts; Dr. O. G. Howard 10cts; Selora Welsh 10cts; Dan Skinner 15cts; B. & R. C. 25cts; (No Name) 10cts; Mrs. C. L. Pero 10cts; Mary E. Weeks 20cts; (No Name) 10cts; (No Name) 25cts; Mrs. David Burt 10cts; (No Name) 10cts; Wm. Patterson 25cts; C. D. Wheelock 10cts; W. G. Elmer 25cts; Mrs. Mary P. Mohlar 10cts; Mrs. Matilda Snow 10cts; James J. Mettler 25cts; S. M. R. 10cts; Wm. H. Smith 10cts; S. R. F. 25cts; H. M. B. 25cts; A. M. Hetfield 25cts; Jacob Foster 25cts; (No Name) 10cts; Mr. & Mrs. Frank Thacher 20cts; Mr. E. L. Drake 15cts; Verite 20cts; A. Munroe & Bro 25cts; Mrs. I. D. French 50cts; H. Fowler 25cts; (No Name) 10cts; P. N. S. 10cts; M. S. Oaklanger 10cts; E. C. \$1.00; (No Name) 30cts; A. G. Emmons & Wm. Hatcher 25cts; E. S. Knapp 10cts; T. T. Colburn 20cts; L. Smith 10cts; Mrs. M. Alexander 50cts; O. P. Varnly 25cts; J. Corwin 35cts; Mrs. Emeline S. Fairchild, Father and Mother 45cts; (No Name) 20cts; H. D. Rogers 10cts; Hattie E. Angin 50cts; J. S. Lewis \$1.00; Wm. Drury and family 50cts; S. Bets and W. A. Mills 20cts; M. M. 10cts; Mother and son 20cts; Miss Alma M. Slocum 10cts; Wm. H. Evans 10cts; G. W. French 50cts; (No Name) 10cts; D. R. Greely 10cts; John Vanderlyn 10cts; Friends 50cts; (No Name) 25cts; A. H. Frank 10cts; (No Name) 25cts; J. M. Bliss 10cts; A. E. Cram 20cts; Wallace A. Linn 10cts; S. W. L. 25cts; E. Harvey 25cts; J. Butler 10cts; E. Smith \$1.00; Albert Bennet 50cts; M. J. Wood 25cts; Mr. Carroll 25cts; (No Name) 25cts; (No Name) 25cts; Rachel Bronson (by S. S. Jones) 50cts; S. O. Smith 25cts; E. D. Ransom \$1.00; M. A. Dyke 50cts; Mr. Jones of Fox Lake 10cts; Jane Greene 25cts; Mrs. Harriet E. Johnson 10cts; Geo. W. Stiles \$1.00; O. Y. Elmwood 10cts; Mrs. S. W. Elmwood 10cts; Miss G. G. Ellwood 10cts; Mrs. J. Smith 10cts; Helen Grover and L. L. Crosby 20cts; Ira R. Dean 25cts; Geo. G. Richard 10cts; S. C. Bancroft and Bro. Kenyon 50cts; (No Name) 25cts; Dumont C. Dake, M. D. 50cts; (No Name) 10cts; Mr. and Mrs. J. Jenkins D. N. Jenkins, C. M. Jenkins, Vida Jenkins, Maria Jenkins, C. M. Bradbury, C. Newcomb and Abba Jenkins, each 10cts;—making \$1.00. In all the first ten days from your "ten cent" appeal, \$27.60.

It is now impossible for me to write even short replies to one tenth of the kind letters accompanying these donations. I most heartily thank each donor. I have mailed my tract, "God, or no God," to all who gave their full address. If I enclose my private "Circular" with the Tract,—I do it only to save a written reply,—that all may see me as I am. I never mean by it to ask for more. In love I am yours and theirs.

AUSTIN KENT.

Stockholm, N. Y., Feb. 12th, 1872.

He Shivers.

(From the Religio-Philosophical Journal.)

"There are two ways to elect Victoria Victoria C. Woodhull. President of the United States; by opposition and co-operation; and when elected, it is not quite so pleasant to be left out in the cold all for the sake of the Constitution."

Mr. Editor, the above are the closing remarks of J. O. Barrett, in a recent number of the *Banner of Light*, in referring to the reviews of Dr. J. K. Bailey and Hudson Tuttle on the position occupied by Mrs. Woodhull.

"Not quite so pleasant to be left out in the cold!" Does Mr. Barrett mean by this that he is being trailed into this *unpleasant* force of putting Mrs. Victoria C. Woodhull at the head as a leader of the Spiritualists of America, and the equally absurd position of making her a candidate for the Presidency of the United States, backed by the Spiritualists of America, for fear that if not thus trailed in, he will "be left out in the cold?"

Dear brother, go in and keep warm! It is your privilege. Please let me stay "out in the cold." I am not afraid.

NOR' WESTER.

Up North, Feb. 7, 1872.

REMARKS.

A frozen brain cannot, of course, understand my joke about being "left out in the cold." If a woman should be elected President of the United States, some day in our future the shivering "Nor' Wester" will have to migrate farther "Up-North" among the icebergs, where such instincts nature gravitate for social crystallization. Don't know but that may be "pleasant" to "Nor' Wester," however. Stay where you are "Nor' Wester," to get acclimated in proper season.

If Mrs. Woodhull, or Mrs. Stanton, or any other sensible woman,—and the country is getting full of them,—would not make a better President than the present partizan incumbent, I should despair for the reform of the woman's movement.

When "Nor' Wester" is brave enough to give its true name (neuter gender), I will furnish it with pair of social gloves to keep its hands warm while it is "out in the cold"—poor thing!

J. O. BARRETT.

Glen Beulah, Wis.

Temperance.

The Rev. W. B. Christopher, who "slashes around" on the temperance question after much the same fashion as a bull in a china-shop, went for Mr. Beecher, last Sunday night, in a muscularly Christian manner. It seems that the Plymouth pulpit is capable of supposing that Christ, upon a few festive occasions, may possibly have tasted of a beverage containing an appreciable quantity of alcohol; nay, even that he may have done, upon one occasion, a little brewing on private account. The reverend Christopher can not endure the thought! Why, cries the reverend Christopher:

"Even old John Brown, whose soul grew marching on, did not drink; shall a heretic like Beecher prove to us that old John goes to the world a higher moral example than the Nazarene?"—Chicago Times.

Letter from N. Frank White.

DEAR BRO.—Enclosed please find one dollar and fifty cts., subscription for the JOURNAL, which please send to the address, Andrew White, East Saginaw, Mich., box 1050. I have never received any permission from you to receive subscriptions, but supposing you would not object, have always announced myself ready to receive subscriptions for any and all of our Spiritual papers. This is the result of that announcement here, and I shall be pleased to be able to send you still greater manifestations, and hope too in the future. It is so long since I was in Chicago that I almost feel as if I was forgotten by you all. My name, I do serve, is out of your list, which, perhaps, is my fault. My heart often goes out to my old friends in your city, and I hope before many months, I may come back to them. Poor, desolate Chicago, how my heart goes out to her, and tears fill my eyes when I think of her in her distress; but I am proud, so proud of her indomitable energy and I know she will rise from her ashes a great and glorious testimony to the unconquered will and determination of her children! I am busily engaged all the time; no week day unemployed; an having splendid audiences here this month, and I shall remain through March and April, I shall become well acquainted. From here I go to Port Huron, Mich., for May, and then East for the summer. I shall not be able this season to visit Chicago, which I should have been glad to do.

Fraternally yours,

N. FRANK WHITE.

East Saginaw, Mich.

REMARKS.—Thanks, Brother, for all you do to circulate the JOURNAL. Our Medium's and Speaker's register is free and for the benefit of these classes. It gives us great pleasure to reciprocate all favors received.

Errata.

EDITOR JOURNAL: Typographical errors are as unavoidable, perhaps, as they are annoying; and usually they may best be left with the good sense of the reader to correct; but some of those found in my article, "Spirit Communication—Laws of Mind," published in your journal of date Feb. 17th, 1872, are so fatal to the good sense and intent of my theory and arguments, that I thought it best, to I, therefore, deem it as essential to correct them. Will you, therefore, give this place in your columns and oblige me?

In fifth paragraph, eleventh and twelfth lines, read *phenomenon* instead of *phenomena*; seventh paragraph, second line, read *impinges* instead of *infringes*; ninth paragraph, second line, read *imprints* for *imprints*; twelfth paragraph, first line, read *right* instead of *light*; thirteenth paragraph, thirteenth line, read *possession* for *possession*; eighteenth line of same paragraph, substitute the word *when* for *while*; seventeenth paragraph, fifteenth line, read *positively* instead of *positively*; twentieth paragraph, first line, substitute the word *and* in place of the word *once* instead of *there is an*, etc.; twenty-first paragraph, fifth line strike out the word *the*; twenty-second paragraph, next to the last line, read, *mountain peaks* instead of *mountain peaks*; twenty-third paragraph, tenth line, substitute the word *and* in place of the word *and*; twenty-fourth paragraph, sixth line, introduce the word *be* between *and knowledge*; and in seventh line of same paragraph read *insure* for *insure*.

Feb. 20th, 1872.

J. K. BAILEY.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEKKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPAKES.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire of hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871.

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House,

Friends are requested to cut out this Petition, attach it to a sheet of paper, obtain as many signatures to it as possible, and send it to their Representative in Congress.

PETITION.

To the Honorable the Senate and House of Representatives, in Congress Assembled:

We, the undersigned, citizens of the United States, respectfully and earnestly ask your honorable bodies to preserve inviolate the great guarantees of Religious Liberty now contained in the Constitution of the United States, and to dismiss all petitions asking you to adopt measures for amending said Constitution by incorporating in it a recognition of "God as the source of all authority and power in civil government," and of "the Lord Jesus Christ as the Ruler among Nations, and his revealed will as of supreme authority." We protest against such proposed amendments as an attempt to revolutionize the Government of the United States, and to overthrow the great principles of Religious Liberty and the complete separation of Church and State, on which it was established by its original founders.

Frontier Department.

E. V. WILSON.

Our Eastern Tour—No. 6.

Tuesday, Jan. 16th. We left Philadelphia for Hampton, N. J., at 8 o'clock A. M., by the C. & D. R. R. Arriving at Hampton at 9:45 A. M., we were met there by Bro. Bradley, and conducted to the quiet home of Bro. Wooley, the silversmith, who with his excellent companion, ever strives to make the wanderer at home. Bro. Wooley has just returned from a trip to California, Oregon and Washington Territory; was in the snow blockade for many days,—and has come to the very sensible conclusion of remaining where he is.

In this city we made the acquaintance of an excellent woman and mother, who is toiling on, "stitching, stitching" at shirts and pants, for the support of herself and child,—the deserted wife and daughter of one who claims to preach the gospel of truth and Spiritualism.

A few short years ago this woman was in a happy home, unencumbered. Taken from it under the professions of love, to be deserted and left a little later, to care for herself and child—his child,—and oh! how sweet and winsome are the ways of this little darling, so pretty and gentle—the "little Birdie." God judge you, brother, we shall not. We write in no spleen but in the spirit of duty and love, with good will toward all. But as we understand Spiritualism, we cannot sanction this desertion of wife and child without a home or means of support—save woman's last resort,—"shirt-making or dishonor."

Step forward, brother, and be a man! Free this woman from the bond that hath made her your property. Give to her the darling child, and set her free; or come to her support, like a man!

There are two societies of Spiritualists in Hampton,—one is called the Conservative, the other the Radicals or Free-lovers. The very Conservatives of the Conservative Society, do not, and did not countenance us or our meetings. The more liberal of the Conservatives were among our friends. There is a hall or church here built by members of both societies, controlled by the Conservatives who make the Radicals pay for the use of the hall they helped build. This is the direct fruit of organization, with stakes and chains, fencing in the righteous and out the wicked. Thus did not Jesus.

"The Free-lovers" referred to above, are, in our estimation, the saving element of Hampton, and we question if there can be found the same number of men and women in any community, who are purer in thought, deed, or act, than these so-called "Free-lovers." We love them,—the Presseys, Bradleys, Wooleys and others.

Hampton is the home of our good Brother J. M. Peebles,—and here lives his wife, a noble woman and true, of whom all speak well. We did not meet her, hence could not greet her with the good will of a brother and co-worker with her companion and mate. May the harmony of their lives be like the summer's sunshine, and pure spring water—pure, warm, clear, and eternal. We lectured in this place four times and held one seance,—giving in all over one hundred fine tests, most of which were fully identified on the spot. Some that were denied at first were afterwards fully approved. Of these we mention the case of Dr. N—, to whom we described two spirits and fixed five dates in his life, which he could not identify. On returning to his home and reviewing the statements, he confirmed everything.

R. Bradley received a startling test of past life, which brought him to his feet in such a manner that all conceded its sharp points. Our attendance was not large yet good,—the Conservatives refusing to come out because Bro. Peebles and myself switch each other occasionally,—and this switching is good for both of us. "Whom the Lord loveth, he chasteneth," and the truly brave and honorable man ever loves the brave, who dares to act in the battle of life. The Conservative Society refused to come to our meetings. We say it fearlessly! We advised our society to go and hear Bro. Dean Clark, who was to speak for the Conservatives on Sunday, the 21st inst. We are willing to let the world judge us.

Saturday, Sunday, and Monday, January 20th, 21st, and 22d, we filled the desk in Philadelphia,—speaking to crowded houses; in fact, our mission to the City of Brotherly Love, has been a success, and the tests simply wonderful. Dr. Child's Sunday afternoon circle is the best thing we have ever attended in the form of a spiritual meeting; and on the occasion of the afternoon of Sunday the 21st, we had full five hundred present, and many fine tests were given by the different mediums in the hall. The following tests may be of interest to our readers:

NUMBER ONE.

Mrs. Anthony, the medium, said: "I see by this woman (pointing out the woman) an old man about seventy-five. He is stooping; has very gray hair. He has been in the spirit-world nineteen years, and he says this woman is his daughter Sarah." The lady affirmed the statement to be correct.

NUMBER TWO.

To a young man. Mrs. Anthony pointed out a soldier who was killed at the Battle of Gettysburg,—describing him so minutely that he was at once recognized.

Mrs. DeH— then gave several fine tests,—one to us, which we fully recognized.

Our turn then came, and for forty minutes we mingled with the people, walking from one end of the hall to the other, giving dates of incidents and the incidents in the lives of over twenty men and women; also locating disease, hurts, deaths, like-

ness to parents, number of members of the family to whom the subject belonged, as well as describing many spirits. To one we said: "In September, when you were nineteen years old, you were nearly killed by the falling of a heavy stick of timber. It looks to us like a round, long log or tree, but we see no limbs or bark."

"Can you give the day of the month and week?"

"Yes! on Thursday the 17th."

"You are correct, sir. I came near losing my life by the fall of a derrick in a shipyard on Thursday the 17th of September, the year I was nineteen, in my twentieth."

To a lady. We find in your father's family and entailed on his children,—not from your mother's side, many sudden deaths, by accident or disease in early life. On your mother's side of the house we find well defined pulmonary difficulties. The lady replied, "You are remarkably correct. How do you get these things?"

"Your aunt, with whom you were a favorite, telegraphs them to us."

"On which side of the house did this aunt belong?"

"The mother's."

"You are right again."

To a man we described a spirit woman very minutely, giving name in full, her age, when he knew her, describing her house, and their relation to each other; then stepping to the man, we said, "This woman stands here between these two men, and we believe her to be an old sweet heart of this gentleman. She subsequently married a worthless fellow who made shipwreck of life, and this woman went down to the grave through troubles brought on by the husband. Will you answer, yes or no, to this reading?"

"No!" promptly replied the man.

"Then you know nothing about this statement."

"No, sir! It is not true. There has nothing of the kind occurred in my life."

"We have been very frank with you, sir, and this is an important statement. We see her now. She stands between you two men, and affirms the facts in the face of your denial, and your word will be taken before ours."

"Well, sir, I can assure you it is not true of me!"

The other man then said, "Mr. Wilson, your statement is true in every respect, and belongs to my history, instead of this man's. It is literally true."

We left the matter in the hands of the audience; they must decide on the merits, we replied.

The Dollar Fund.

Several newspaper publishing houses in Chicago, which were burned out at the great fire, have resorted to the plan of asking for dollar donations, to extricate them from pecuniary embarrassments.

The dollar donations have been liberal, and has been the means of placing most publishing houses thus aided, in good working order. The Standard reports its receipts from the dollar donations, \$5,730.00.

Our loss was heavier than any of them. We asked for no donations to ourselves. We asked for temporary loans, and donations to the Widow's and Orphan's Fund, a standing fund which we have kept replenished for years from our pockets, in the proportion of ninety-nine dollars out of every hundred paid out until the time of the fire.

Our friends have paid into that fund \$648.00 since the fire, one hundred of which was given by a Californian. Not a widow nor orphan has appeared in vain for a free subscription of the JOURNAL.

Our friends will readily see that such contributions to the Widow's and Orphan's Fund aids very essentially in sending the truths of spirit communion and our philosophy broadcast over the land, among a class who otherwise could not, by reason of poverty, enjoy so great a blessing.

Then will not Spiritualists everywhere aid in replenishing the Widow's and Orphan's Fund, as generously as the *Credentia* donate outright to build up sectarian papers?

We think no one will ever regret any donation he or she may make to that Fund, be it a dollar or upwards to hundreds or even thousands.

We repeat as we have often done before, if desired, at the same time you make the donation to that fund, send on the name or names of the widows or orphans to whom you would like to have the JOURNAL sent, and it shall be done as you direct. Come, friends, let us see what can be done in competing with Orthodoxy in generosity.

A Special Request.

Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor. Neither has any relatives able to assist him.

Our special request is this, that each reader of this item, immediately and without one hour's delay, inclose in an envelope directed to each of the above-named worthy brothers, ten cents, and send the same off to them in the first mail. Each of them will report in this JOURNAL the amount they thus receive.

If in four weeks therefrom any one who shall make such a donation shall feel to regret having done so, by notifying us of the fact, he

or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little mite will not be missed by the donors. In the aggregate it will make these suffering brothers comfortable for a whole year—aye, more, angels will smile upon and bless you for the deed.

Who refuses to comply with this our special request? "Echo only answers, who," we trust.

LITERARY NOTICES.

The Radical, for March, is unusually interesting. Its articles on "Theism," "One God," "The State of Sacrifice," "Thought in England," "Conquest," "Prayers by Telegraph," all contain much food for the mind. It is doing a good work.

The Overland Monthly opens with a most timely article on "Some Savages," detailing the characteristics of the most noted Apache chiefs, both dead and alive; including a full description of Chis (erroneously called Chise), who is now the terror of Arizona and New Mexico. The present number abounds in Western, Pacific Island, and oriental sketches, viz: "Tropical California—No. 3"; "The Gorge of the Columbia"; "Pacific Sea-Coast Views—No. 3"; "Chinese Triennial Examinations"; "About Sea-Lions"; and "Taboo"—an exquisite Tahitian sketch, undoubtedly from the pen of Charles Warren Stoddard. "Ferns and Wild Oats" is not an exaggerated picture of reckless trifling with the young and tender-hearted, the narrative touching the heart to the very core. Of the poems, "Leslie Lyon"—beautifully alluded to in the "Etc." department—is by Alice Cary. "Etc." is full and varied, and the book reviews numerous. This magazine is published by John H. Carmany & Co., 409 Washington street, San Francisco, at \$4 per annum.

The Eclectic Magazine, for March, is at hand, and is embellished with an excellent portrait, on steel, of Herbert Spencer, the celebrated English philosopher. In this number is begun "The Strange Adventures of a Phaeton," which will run through the year, and which promises to be one of the most brilliant and powerful stories recently published. It is by William Black, whose previous novels have earned for him an enviable reputation in America as well as England. There is a singular fascination about these opening chapters which is not usually found at the portals of a story. The leading article of the number is a fine essay on "Mahomet," giving the results of the latest researches into his history, and written in a more popular and intelligible style than has usually been employed on this theme. The departments of Literary Notices, Science, Art, and Varieties, are very full and interesting; and there is a fine poem by Dante Gabriel Rossetti. Published by E. R. Pelton, 108 Fulton St., New York. Terms, \$5.00 a year; two copies \$9.00. Single numbers, 45 cents.

The Infinite and the Finite. By Theophilus Parsons. Roberts Brothers, Publishers: Boston.

The above work (forwarded to us by the Hadley Brothers, 781 & 783 State street, Chicago) has for an author one of the most profound thinkers of the present age. The ideas are clearly and concisely expressed, and the relation of the finite to the infinite expressed in a manner that all can understand. Speaking of God, he says: "If he is infinite, there must be a sense in which he is all; for if there be anything outside of him, and independent of him, that something must be an addition to or more than infinitude. He creates from himself." He attributes everything to God.

Radical Problems. By C. A. Bartol. Roberts Brothers, Publishers: Boston.

The above book (from the Hadley Brothers, 781 & 783 State street, Chicago) is what its title expresses, a radical book. The style of the author is clear, pungent, and comprehensive, and no one can follow him in his course of reasoning without admiring the method he adopts in dealing with error. He treats in a masterly manner the following subjects: "Individualism," "Transcendentalism," "Radicalism," "Theism," "Naturalism," "Materialism," "Spiritualism," "Faith," "Law," "Origin," "Correlation," "Character," "Genius," "Experience," "Hope," "Idolatry."

The Morvone of Death; or, the Future Life according to Science. By Louis Figuier. Translated from the French by S. R. Crocker. Roberts Brothers Publishers, Boston.

This work is deeply scientific, and embraces a wide range of interesting subjects. The author is not a materialist, and is imbued with Spiritualistic ideas to a great extent, and writes "as one having authority." Emanating from France, the centre of Materialism, its ideas present a strong contrast to those that claim that when the body dies consciousness ceases to exist. This book should be widely circulated.

Spirits go in person and cure the sick.

Mrs. A. H. ROBINSON:—Having seen your card in the RELIGIO-PHILOSOPHICAL JOURNAL, as healing psychometric and business medium, I felt inclined to drop you a few lines relative to an old lady who is now nearly 66 years of age, and who has been badly afflicted for about 17 years. She has become almost discouraged from making any further effort to get healed. She is now making to you, through me, this her earnest, and perhaps her last appeal for help, she thinks if there is any help for her, it must come in this way. She has no confidence in the old school of physicians to cure her disease. She has not walked for nearly two years, and still believes she must be relieved through spirit power, she is a firm believer in our glorious philosophy, and has been for many years. I do not think relief is possible in her case, I am fully persuaded it is not, and I therefore make bold so to write. I will, however, send a lock of her hair with this communication firmly relying on the angels for the help which I know none but they through their mediums can give. I need not add more at the present. Hoping the angels may continue to inspire you, and continue to relieve through your mediumship, the sufferings of humanity, I subscribe myself your sincere friend and brother in the cause of Truth, Purity, Love, and Fidelity.

Lemuel L. Freeman.
Chillicothe, Ohio, Jan. 30th., 1872.

Mrs. Robinson diagnosed the case and prescribed a remedy. The following is the report of results:

DEAR SISTER ROBINSON:—Yours was received in due course of mail—positive and negative papers came safe to hand. We could not proceed at once to apply them. Just as soon as we could, we complied with the directions. She has strong faith that she will ultimately be cured. A great amount of alkaline matter has passed off through the urinary organs. She has rested better for the past few nights. The pains are passing downwards from the hips to her ankles. The swelling is likewise leaving her body. She says she felt the spirits operating on her arms, as sensibly as she ever felt mortal hands. Since we applied the magnetized papers you sent, we have not had to raise her up more than once or twice during the night. She had a very pleasant vision. A beautiful little babe with black hair laid on her arm. She made an effort to kiss it, but her neck was too stiff to get to it. She did not know who it was. She would like if you can, that you would tell her who it was. She wants me to reassure you, that you shall be faithfully recompensed for all you do for her. There are quite a number in this vicinity who are anxiously waiting to see whether a cure is effected on this old lady. If she gets well, you will have a number of patients in this vicinity during the ensuing summer. I pledge my all for her. I want at some future time to obtain a psychometric reading, or when the spirits think proper. I will send another lock of hair

in this letter, and then if it is necessary for me to send any more, you inform me in your next letter. I shall write on Tuesday evening again, as you requested me to write in eight or ten days. May bright angels still be with you to relieve suffering humanity.

Yours sincerely,
Lemuel L. Freeman.

Chillicothe, Ohio, Feb. 18th., 1872.
To Mrs. A. H. Robinson, 148 Fourth Avenue, Chicago, Illinois.

Look to your Accounts Carefully.

Our mail list is now in type, correctly as we suppose, with exception of new subscriptions or renewals that have come to hand within the last two weeks.

It is our design that every subscriber look carefully to his or her account as found printed upon the yellow slip attached to the margin of the paper, or upon the wrapper. If any one does not understand the manner in which their account is kept, turn to the head of the first column of the fourth page, and study it well so as to fully understand it, and then if our account with you is not correct, write and tell us explicitly wherein there is a mistake, and it shall be corrected.

It is probable some subscribers may not have been properly credited since the fire, but we have every letter that has been received, and can easily correct any mistake on having our attention definitely called to it.

We desire to correct all mistakes immediately and have every persons account appear as it truly should—hence we say report definitely any mistake that may be observed, immediately on reading this notice, and oblige yourself as well as the publisher.

Again we say if anyone has subscribed for the paper and fails to get it, advise us of the particulars without delay and the paper shall be sent immediately for the full length of time subscribed for.

If anyone gets two copies where one is ordered, inform us of that fact and oblige.

Baker and Kent.

The following sums have been sent to this office during the past week, instead of directly to them as they should be. Friends will please send directly to Austin Kent, Stockholm, N. Y., and Joseph Baker, Janesville, Wis.:

Previously reported.....\$5.75
John Danly, Belton, Tex., each......37
Mrs. A. L. Pond, Utica, N. Y., each.....50
"Silent thought," "each......25
T. J. Evans, Limerick, Penn., each.....12
T. C. Lester, Goshen, O., Austin Kent.....2.00
Thos. Pearl, Humboldt, Tenn., Baker.....25

Rockland, Maine.

M. J. Thurston, Miss S. Hassey, Mrs. B. Sweetson, and three other names have their papers returned here from above office. There is some error in postoffice; will our friends please correct us.

One Dollar and Fifty Cents.

ONLY ONE DOLLAR AND FIFTY CENTS a year for this paper to new subscribers, on trial. Now is the time to subscribe. Address S. S. Jones, 150 Fourth Avenue, Chicago.

Widow's and Orphan's Fund.

Amount previously acknowledged.....\$647.00
J. A. DeVan, New Rochelle, N. Y.....1.00

W. B. FARNHAM,

DENTIST,

Formerly at 175 Clark street, corner of Monroe, is now located at 338 State street, corner of Eighteenth, with facilities for doing first-class work in all the various branches in the profession and at moderate charges. Persons coming from the country on the morning train can generally have sets of teeth made in time to return in the evening. If the time proves too short they can be forwarded by express.
v11 n30 tf.

FRUIT TREES, REDDING PLANTS.

SHADE TREES, HEDGE PLANTS.

FLOWER VEGETABLE SEEDS.

LARGE STOCK! CHOICE ASSORTMENT! LOW PRICES!
Bloomington Nursery, Illinois, 600 Acres, 21st Year, 12 Greenhouses.

Everybody Wanting to Know
How, When, What, to Plant,

Please send 10 cents for 100 page Illustrated Fruit Catalogue. Wholesale list free. 112 page Seed and Plant Catalogue, 10 cents. Bulb List and Catalogue of Colored Fruit and Flower Plates, free.
F. K. PHENIX, BLOOMINGTON, ILLINOIS.
v11 n30 1st

NEW UNFOLDING OF

SPIRIT POWER.

THE WONDERFUL MEDICINES

OF DR. GEORGE B. EMERSON, CLAIRVOYANT.

The Great Blood Renovator.

Emerson's Clairvoyant Discovery,

for the cure of Dyspepsia and General Debility of the Nervous and Organic System.

Emerson's Clairvoyant Remedy,

for the cure of Jaundice in the Blood and Female Weakness. Price of each, \$1.00 per bottle.

Emerson's Magnetic Salve,

will cure Rheumatism, Neuralgia, Sores, Burns, Piles, Moths, and all Eruptions of the Skin. Price, 25 cents per box. Address DR. G. B. EMERSON, Worcester, Mass.
v11 n21tf

Mrs. Robinson's Tobacco Antidote.

THE MOST CERTAIN and perfectly harmless antidote for the poisonous effects, and remedy for the tobacco appetite. Is known by the above name.

It is compounded by Mrs. A. H. ROBINSON, the celebrated medium of Chicago, while entranced by a noted chemist, long in spirit life. This antidote is warranted to break the habit of using tobacco by the inveterate lover of the weed, when the directions (on each box) are followed.

AGENTS for selling the same throughout the country are wanted. For sale, wholesale and retail, at this office. Price, \$2.00 per box. Sent by mail free of postage on receipt of the money.

JUST PUBLISHED.

STARTLING GHOST STORIES!

FROM AUTHENTIC SOURCES.

Compiled by an Eminent Scottish Seer. With Numerous Graphic Illustrations. PRICE 50 CENTS; POSTAGE FREE. For sale by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

Medium's Column.

SEALED LETTERS ANSWERED BY R. W. PLANT, 34 Clinton Place, New York. Terms \$2.00 and stamps. Money refunded when not answered.

Thomas Woodliff,

INSPIRED PHYSICIAN AND LECTURER, COLFAX, CAL. n22v11tf

J. W. VAN NAMEE, M.D., BOX 5120, NEW YORK CITY, will examine patients by lock of hair, up to further notice, for \$1.00 and two stamps. Give full name, age, and one leading symptom of disease.
v11 n13 tf

MINNIE MYERS,

Test and Business Medium, will receive calls at all hours from 9 o'clock A.M. to 9 P.M., except Sundays, from 11 A.M. to 4 P.M. Terms \$1.00 a sitting. Residence 169 Fourth Ave., up stairs, Chicago.
v11 n18 tf

MRS. S. A. R. WATERMAN, 67 Mulberry street, New York, N. Y., will answer letters sealed or otherwise, give PSYCHOMETRIC DRAWINGS, or Reading of Character, from writing, hair, or photograph. Terms from two to five dollars and four three-cent stamps.
v11 n14 tf

DR. JOHN A. ELLIOTT, THE HEALER,

Is at 35 Bond street. Call from 9 A.M. to 5 P.M. Will examine patients at a distance by lock of hair, and prescribe remedies will be given where they will apply. Medicines prepared and sent by express on moderate terms.

Enclose \$2.00 and two stamps, with lock of hair, full name and age, with one leading symptom of disease, and address care of box 5120. New York P. O.

DR. GEORGE B. EMERSON,

PSYCHOMETRIC AND MAGNETIC PHYSICIAN.

Worcester, Mass.

Developed to cure diseases by drawing the disease up on himself, at any distance; can examine persons; show how they feel, where and what their disease is, at the same time. On a distance of \$1.00. Thirty extra draw disease at any distance, \$10. Manipulations, \$10 each. Treats patients at a distance by letter, by incense the sum, giving your name and address.
v11 n22 tf

SPIRITUAL CLAIRVOYANT.

MRS. J. M. CARPENTER (formerly Julia M. Friend), well known for her remarkable success during many years practice in examination and treatment of the sick, may be consulted at her office, 120 Washington street, corner of Northampton, Boston, Mass. Hours from 10 to 4.

Examinations spoken or written through the medium, hand, \$2.00. People at a distance incur lock of hair and \$2.00 for complete diagnosis of case and prescription of remedies. Sealed letters to spirit friends answered. Terms, \$2.00.

Clairvoyance.

Dr. P. T. Johnson examines diseases by reading a lock of hair, name, and age, stating sex—\$1.00 to accompany the order. He also prepares a sure antidote for opium and morphine eaters; three months will cure the most inveterate case. Charges, six dollars per month. He also prepares a sure cure for ague, 50 cents per bottle. Will be sent by express. Address him at Ypsilanti, Mich.
v10 n17 tf

D. W. HULL,

Psychometric and Clairvoyant Physician

Will diagnose disease and give prescriptions from a lock of hair or photograph, the patient being required to give name, age, residence, etc. A better diagnosis will be given by giving him the leading symptoms, but seances are not required to do so. Watch the papers for his address, or direct to Hobart, Ind., and wait till the seances can be forwarded to him.

Terms \$3.00. Money refunded when he fails to give in rapport with the patient.
v11 n12 tf

Dr. Samuel Maxwell,

MAGNETIC PHYSICIAN.

TREATS the sick by magnetic touch, and the use of appropriate magnetized remedies. Also makes clairvoyant examinations. Patients to be treated by letter should send age, sex, and leading symptoms. Board in private families if desired. Come to address, SAMUEL MAXWELL, M.D.
72 South Sixth St., Richmond, Ind.
v10 n17

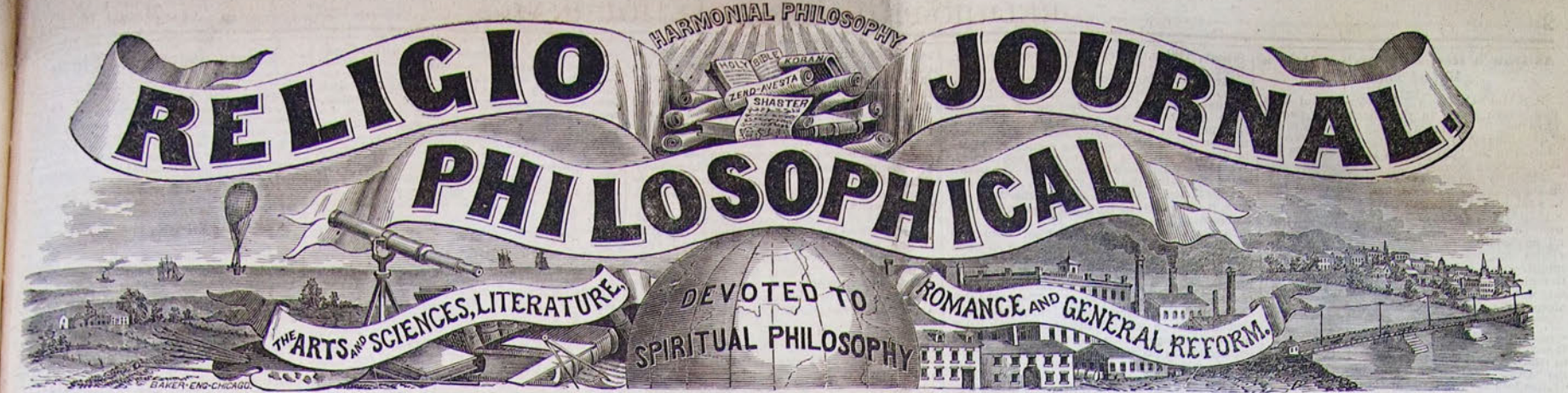
The Well-known Psychometrist

A. B. SEVERANCE,

Will give to those who visit him in person, or from photograph, or from lock of hair, readings of character, mental changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmlessly married, etc.

Terms, \$2.00 for full delineation; brief delineation \$1.00.

A. B. SEVERANCE, 457 Milwaukee St., Milwaukee, Wis.
v11 n13 tf



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing. (SINGLE COPIES EIGHT CENTS.)

CHICAGO, MARCH 16, 1872. VOL. XI.—NO. 26.

Original Poetry.

THE WORLD UNSEEN.

BY GEO. H. PROCTOR.

There is a world unseen,
From which we all may glean
Treasures rare.

It is not far away,
And bright is the display
Of angels fair.

Around our earth it lies,—
Too much for mortal eyes
Its splendors are.

Its people once were here,
And earthly hearts did cheer—
Now gone above.

But yet they can return,
Causing the heart to burn
With sacred love.

They come with words of cheer,
Drawing so very near
The lonely ones

As to impart sweet hope
To weary hearts which grope
In dark despair.

They're faithful unto death,
Watching the feeble breath
Until the last;

And then they bear away
The spirit from its clay
To mansions bright,—

Where you and I will go,
After life's fitful glow,
To peace and rest.

Then learn the truth to day,
And to the Father pray
More light to send.

Gloucester, Mass., Jan. 1872.

Remarkable Phenomena Attending the Death of Goethe.

Die Tüfelrunde (The Round Table) is a German Spiritual Journal, published at Washington, D. C., and admirably edited by Dr. P. L. Schucking. It is a model paper, filled to the brim with scholarly articles by the best German thinkers in this country. A late number contains an account of some occurrences at the death of the great poet Goethe, which are of deep interest, never before published. The article was written by an eminent professor in one of our popular colleges, who was an intimate friend of Goethe's family, an eye-witness of the scenes he describes, being none other than "N—" mentioned in the narrative. His name is withheld because he does not desire to become identified with Spiritualism. The following admirable translation has been kindly furnished by Dr. Schucking.

HUDSON TUTTLE.

Berlin Heights, Ohio.

The fear of being regarded as superstitious, has doubtless deterred many from disclosing occurrences of an extraordinary character in their own actual experience. A belief in supernatural events at the present time is ridiculed by some and assailed by others, as being contrary to reason and therefore impossible. But it has always been so. Whatever may have been the name or nature of the opposition to supernatural phenomena, whether under the guise of skepticism or materialism, atheism or positivism, the issue has always been drawn between a firm belief in a spiritual influence upon mind and matter and a total disbelief in such a cause, and, therefore, a rejection of its alleged results. But of late a modified view has been taken of what are called supernatural occurrences.

To deny the candid statements of persons of undoubted veracity in their daily life and conversation, supported by reliable evidence, is no longer thought to be admissible. To accept their statements and their explanations of the phenomena would involve an acceptance of a belief in them. To overcome the difficulty they are simply termed hallucinations or illusions—the result of a disordered or morbid state of mind, but their supernatural origin is denied. Then there are others who account for them through animal magnetism, and still others who regard them as an extension of the dream-world. But there is also a large class of persons, conscious in their convictions and honest in their intentions, who look upon such events as supernatural, as manifestations of a Divine Power, influencing the affairs of daily life, and overruling all to the good of mankind. Now, whatever may be the real truth in the matter, this much is evident, strange and unaccountable events are daily transpiring, whose meaning each one must solve for himself.

In the present sketch it is proposed to relate an occurrence connected with the death of Goethe, which, although known to quite a number, has never before been published to the world. And so well authenticated are the facts in the case, that a verification of the same may be made by applying to the witnesses,—many of whom are still living. Moreover, to strengthen this statement, the names of the parties will be given, save one, who will be known as "N—."

It will be remembered that Goethe died in the year 1832, leaving two grandsons by his

only son, August (the fruit of his marriage with Christine Vulpius), and Otilie von Pogwisch. Walter Wolfgang, who afterwards devoted himself to music, was at that time fifteen, and Wolfgang Maximilian, who afterwards studied law, was fourteen years of age. They were in charge of "Candidat Rothe" (candidate for the ministry) who accompanied them on a visit after the death of their grandfather, to the home of a friend, where the facts were stated, which we are about to disclose. This will necessitate a short notice of the place and its surroundings as well as of the persons who figured in the transaction.

The secluded village of Gross-Monra, famed for its mud (for there on account of it, the people were said to walk on stilts) is situated about three English miles from Coelleda. It was about equidistant from Weimar and Erfurt, the former renowned as the classic center of Germany during the latter part of the last century, the latter, as the place where Luther became a monk, but did not remain one. At Gross-Monra was located a private institution or boarding school, the fame of which had spread far and wide, and which was in charge of Pastor Abel, of the Lutheran Church, who was also the rector of the village church. At the time of which we are writing, Pastor Abel had under his charge about thirty lads who were called by the villagers "Die jungen Herren." The master of the village school at this time was Fessel. His immediate predecessor Rothe, had left two sons, one of whom had been a pupil of Pastor Abel's institution, and the other was the tutor of Goethe's grandsons—Candidat Rothe,—referred to above.

About the year 1830 or 1831, there removed from Weimar to Gross-Monra, a refined and cultured widow lady, Mrs. Professor Melos, with her two daughters, Ida and Mary, the former fourteen, the latter twelve years of age. Ida Melos afterwards married a distinguished German poet, who was exiled because of his revolutionary movements. It was customary to grant an Easter vacation to the pupils at Gross-Monra, and in the spring of 1832 all but two had availed themselves of this privilege, and had departed to spend this season of rejoicing, eminently German, at their respective homes. The two that remained at the school were Geussenhainer, afterwards a distinguished officer in the Prussian artillery, and N., our informant and authority. Shortly after the death of Goethe, "Candidat Rothe" came to Gross-Monra with his charge, Wolfgang and Walter, on a visit to Mrs. Melos. They were accustomed to spend a portion of their time with the two pupils Geussenhainer and N., and the latter in return visited them at Mrs. M.—'s, where the time was spent in dramatic representation, etc. It may be interesting to state that Walter displayed a remarkable talent for comedy.

During these holidays Pastor Abel invited the young lads to a dinner party at the parsonage. There were present on that occasion, besides the pastor, Candidat Rothe, Wolfgang and Walter, Geussenhainer, N. and Hermann, son of Pastor Abel, who afterwards studied theology at Berlin. After the viands had been disposed of with a vim and gusto that can best be expressed by the German word "Gemuetlichkeit," the conversation, which had embraced a wide range of subjects, turned to the recent sorrowful event, the death of Goethe. It was then that Candidat Rothe related the extraordinary occurrences, as seen by himself and many others, which transpired during the dying moments of the poet.

As an introductory to this recital, we quote the following from "Lew's Life of Goethe":

"The following morning,—it was the 22nd of March, 1832, he (Goethe) tried to walk a little up and down the room, but after a turn he found himself too feeble to continue. Reseating himself in the easy chair, he chatted cheerfully with Otilie on the approaching Spring, which would be sure to restore him. He had no idea of his end being so near. It was now observed that his thoughts began to wander incoherently. 'See!' he exclaimed, 'the lovely woman's head, with black curls, in splendid colors, a dark background!' Presently he saw a piece of paper on the floor, and asked them how they could leave Schiller's letters so carelessly lying about. Then he slept softly, and on awaking asked for the sketches he had just seen. These were the sketches in a dream. His speech was becoming less and less distinct. In silent anguish the close, now so surely approaching, was awaited. It was during these solemn moments that a fearful whistling was heard around the house, sending a thrill of terror to the hearts of those who were gathered to watch the closing scenes of so marked a life. Thereupon a noise was heard proceeding from the rear of the premises, in the direction of a woodhouse. A few of the most courageous of those present, wended their way thither, to discover, if possible, the cause of the disturbance. Upon approaching the woodhouse or shed, a splitting of wood was distinctly heard within, though the door was secured by a padlock. This was unlocked and the search began. There was the ax and the wood, everything in order, but the noise had ceased. Scarcely had the door been closed again, when the noise was repeated more audibly than before. The investigators were awe-struck by this repetition, and silently returned to the mansion. Upon arriving at the main entrance they experienced another startling manifestation. It seemed as if a whole regiment of troops was marching up and down the stair way with a steady and loud tramp, and yet not a living soul was to be seen. This noise was continued for some time, gradually dying out, and apparently giving way to another occurrence, still more marvelous.

It seemed as if in a less frequented part of the house, a door unknown or long forgotten, slowly opened, creaking on its rusty hinges.

Then a beautiful female spirit-figure appeared, bearing a lamp, burning with a light-blue flame; her features were surrounded by a halo of glory. She gazed calmly upon the terror-stricken witnesses, sang a few stanzas of some angelic melody, and then disappeared; the door closing behind her, presented the same sealed appearance as before. In solemn silence the observers retraced their footsteps to the chamber of mourning, and there learned that the spirit had returned unto the God that gave it.

"The last words audible were: 'More light!' The final darkness grew apace, and he whose eternal longings had been for more light, gave a parting cry for it, as he was passing under the shadow of death."

Other noises were heard and many strange sights were seen in various parts of the house; but these occurrences, related by Candidat Rothe, were seen and heard by himself and others. When he had finished, the brothers Goethe assenting to his statements, Pastor Abel, who was by no means a credulous or superstitious man, but belonged rather to the liberal or rationalistic wing of his church, made the following remark: "There are, no doubt, many things in the future state of our existence, of whose nature and connection with our present life, we have not the slightest conception."

This reminds one of a passage in Hamlet: "There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

The impression made upon the little company was deep and lasting. The next day, Hermann Abel, accompanied by N., called on a visiting teacher, Spamus by name, a school-master in the village of Backleben, an English mile or two from Gross-Monra. To him he related the whole affair together with his father's comments, and for some time thereafter it was the topic of conversation for the circle of friends.

We have stated the facts as heard by N., our informant. We have entered upon no speculations to account for these wonderful occurrences. Many will doubtless dispose of the whole matter by calling it a hallucination of the brain or a delusion of the mind, or what not. To others there would seem to be a very simple and rational explanation; and that is this: That, for a wise purpose, as in times past, supernatural manifestations are still given, whose meaning is not intended to be fully discerned; but whose actual occurrence, on many occasions, is intended as a rebuke to those proud, conceited, and one-sided minds, whose knowledge and belief are limited by themselves to that alone which is appreciated by the bodily senses.

Notes from Indiana.

BROTHER JONES:—Thinking that a word from this place in reference to the status of Spiritualism might perhaps interest some of the numerous readers of the JOURNAL, I have ventured to trespass upon your indulgence by requesting you to give this communication a place in your columns.

Spiritualism, to all external appearances for some time past has seemed, to say the least, at a stand-still. What the Angel World may have been doing for us silently and to us unknown, of course we are unadvised; but the spirits in the form seem to have become fossilized, and appeared as dormant as an antediluvian load in a rock. Lectures, it is true, have been given occasionally; mediums for physical manifestations have visited us, at times creating considerable "rattling among the dry bones," and other sonorous instruments of mundane music, but have failed to arouse the faithful from that deep lethargy into which they seemed to have fallen. But as no earthly conditions are permanent, we have present reason to congratulate ourselves, that in obedience to the law of progress, a "change has recently come over the spirit of our dreams," exhibiting a revival of interest among the household of faith, and a return to that early love which animated them in other days.

This spirit has culminated in the re-organization of the First Society of Spiritualists, of the city of Terre Haute apparently on a more substantial and enduring basis than ever. The society is founded on the broadest platform of Free Thought,—binding ourselves to no creed or dogma whatever, recognizing that "charity to all," is the only sure and enduring bond of fellowship possible among Free Thinkers, which we Spiritualists, of course, pre-eminently claim to be.

After the adoption of such a preamble and constitution as were necessary to enable us under the statutes of Indiana, to become a legalized body corporate, securing to us the benefits of such legal recognitions, we adopted the following resolutions, to be placed at the head of the list of member's names as a full and complete guarantee of the mental freedom of each individual member:

"WHEREAS, Difference of opinion, is the legitimate result of different organizations, therefore

"Resolved, That persons in affixing their names to this constitution and differing from any principle set forth in the preamble of the same, is not conscientiously bound thereby.

Officers were elected to hold until the first of April, when their successors will be elected to hold office six months. The present officers are as follows:

President, L. B. Denihie.
Vice-President, Jabez Smith.
Secretary, James Hook.
Treasurer, Allen Pence.
Parties wishing to correspond with the society should address the secretary, Jas. Hook.
From the liberality of our platform, and the fraternal feeling of brotherly love that seems

to manifest itself among our members, we are led to believe that much good to our cherished cause will ultimately grow out of our little organization. In the absence of lectures, meetings in Pence's Hall every Sunday, at two o'clock, P. M. Strangers visiting the city are cordially invited to attend. The friends contemplate holding weekly circles at their circle room, for the purpose of developing the mediumistic powers that we feel confident,—and to some extent known exists in our midst. Indeed, we have now several mediums who might be made useful under favorable conditions, among whom allow me to make favorable mention of Dr. N. W. Benson, spiritual healer, he has performed some remarkable and instantaneous cures. He diagnoses from autograph or lock of hair, and prescribes the proper remedies.

As Brother Benson, like most other chosen "vessels of spirit power," is poor, his richest possessions being his spiritual gifts, we bespeak for him a share of the patronage of our spiritual friends who may need his help.

His address is A. W. Benson, Terre Haute, Ind. Terms, one dollar for diagnosis and treatment, and money refunded when not benefited.

The JOURNAL is quite a favorite here.

THE SEARCH AFTER GOD.

Brother Francis' Search after God, by the boldness of its utterances, has arrested the attention of many who had not even thought to question the existence of a Great First Cause.

Whatever may be the conclusion to which his Search will lead him, it is certain to awaken thought and agitation in an entirely new field, which cannot but result in the development of new ideas, calculated to benefit humanity.

J. R. BACKUS.

Terre Haute, Ind.

Spirit Pictures.

BROTHER JONES:—I well remember spirit mediums and tests, as far back as 1825. I have been moved upon by spirit influences since my childhood. With my experience of the last twenty years, I could relate many interesting facts of the return of mortals, who have put on immortality, and well-established proof of the "communion of saints."

We now possess many likenesses purporting to be the pictures of ancient and modern sages, heroes, poets, philosophers, popes, healers, prophets, kings, queens, and, perhaps, the largest gallery of the kind ever made by spirit power and control. The features are life size, and come at my mental call, without any living person's knowledge, of what or of whom I am asking at the time.

Some of these are recognized by artists, who are familiar with the best portraits of Dr. Franklin, Mozart, the great musician, and others. In the group is one of my spirit wife, who crossed the river thirty-three years since; this and two others, were presented me in August last, in California. The second, as Vashti, the beautiful queen, who lost her crown, by positively refusing to expose her personal beauty before the bacchanalian liege lords of India; in days then, as now, women's rights, as "citizens" were not recognized. The third and last of the gallery of pictures given me, assumes to be Pope Pius I, in regal attire. Mrs. Jewett recognized this picture instantly, as she sees Pope Pius clairvoyantly, and says he wears his cap as seen in this picture, fitting close to his head, of a bright scarlet color, with a gilt border all around.

The picture of Vashti is neatly executed, and, of course, beautiful. Each of these were completed within an hour, and I have yet to see or find that living artist who could perform the work equal to these in one month's time.

Previous to the drawing of these beautiful pictures, a fine test of the communion of spirits might be related.

In July last, at my rooms, in San Jose, Cal., at a circle, "where two or three had gathered together in my name," asking for divine intelligences, the spirit of my wife came, with others, and communed with us. I was advised to send a spirit picture of her to our sons, who are residing in Kern county. It was then hanging above us, in a nice frame on the wall; at the same time, the spirit promising another likeness of herself, through the mediumship of Mrs. and Mr. W. P. Anderson, spirit artists, who were then residing in San Raphael. I said to the communing spirit.

"Do you know that Mr. Anderson has been paralyzed?"

"Yes."

"Are you positively sure that I can have another picture of yourself, if I part with this one?"

"Yes; we know that the medium is paralyzed, and when you call for the pictures, we will restore him."

The first day of August, I arrived in Oakland, at the residence of Mr. Curtis. Within ten minutes, Mr. Anderson and family came in, much to my joyful surprise, and learned with much regret, that Brother A.'s spiritual gifts had been checked by a paralytic shock of several months standing, from which he had not recovered.

After the usual salutations, we entered private apartments together, and manipulated his afflicted limbs, until the vital forces returned. Suffice it to say, that the above-mentioned pictures were afterwards produced.

In this process of obtaining pictures from and through the invisibles, it is equally as necessary that Mrs. A. be entranced at the same moment when her husband is. These two form the battery, the positive and negative elements, and without these conditions, no pic-

tures can be made. Mrs. A. was at a neighboring house when one of these pictures was produced. As soon as she awoke from the trance, her first words were, "The picture is finished," and soon after, it presented to our view the Pope, as he might appear in modern life.

It was in New York City, at the house of the Anderson family, where I was first developed to heal, or it might be said, that the Great Spirit here gave us power over all devils (insanity), and to cure diseases.

By the laying on of hands, Mrs. Anderson ordained us to "go and heal the sick, and to preach that the kingdom of God is at hand," all of which we are striving earnestly to do.

S. W. JEWETT.

Rutland, Vt.

Haunted House in Kansas.

BRO. JONES: In reading the JOURNAL I see accounts of spirit manifestations of various forms and from different localities, and believing that you would like to hear from this quarter, I have taken it upon myself, as best I can, to give you some account of what the inhabitants of the spirit world are doing to convince us of an actual existence after the separation from the body. This is the first communication I have ever penned for publication, and all I want to do is to make you understand in the shortest way possible what has been doing here for the past half year.

Baldwin City lies fifteen miles south of Lawrence, on the L. L. & G. R. R. Baker University is located here—a Methodist institution. It is one of the oldest settled places in the State, and one of the most benighted and dark places (spiritually) west of the Mississippi. Last September the natives were startled by a report that a certain house was haunted in which were living a respectable family, consisting of a man and wife. Raps were heard all over the houses also loud noises, such as opening and shutting of doors, groaning, sounds like dragging something across the floor, the latter noises occurring in the night, so violently as to compel the family to leave the house to its fate. Hundreds came to hear the rapping in the daytime, and among them some of the clergy. Nearly all heard and went away full of conjectures as to the cause of the strange something. One divine went home, and took down his Bible, and somewhere in it found that God at different times did permit evil spirits to come back to this earth. It finally became a settled fact among orthodox devotees that the devil had come to Baldwin. They warned their friends to keep away from it and pray muchly.

The family finally evacuated the house, but no sooner were they settled in their new quarters than the raps were again heard. The disagreeable sounds did not follow them—only the soft tiny raps. The family soon became used to this, and failed to see or smell anything that indicated the presence of his Satanic Majesty, but found that it was harmless, and would answer questions civilly and correctly. When they were seated at the table the rapping became louder and more distinct until it would tip the table. As soon as the lady was seated, with her hands on it, it would slide around on the floor,—and at length continue to do so without her coming in contact with it.

Within a few days past the manifestations have taken a new form. The lady when in her room, which is darkened, and with her eyes blinded, sees through walls, and goes into other people's houses and sees what they are doing.

Please tell us under what head of mediumship this belongs. She sees spirits both in day and night time; and is certainly a remarkable medium.

H. A. DONALDSON.

Baldwin City, Kan.

Quarterly Meeting at Cambridge.

Our "Quarterly" has come and gone, and a glorious and elevating time it was to those in attendance. We had conferences on Saturday and Sunday morning and afternoon. They were participated in with readiness, zeal, and interest. Sunday forenoon C. H. Doty read a carefully prepared lecture upon the subject of "Morning."

"The general expression of the audience," said the brother, "sustained the assumption that light was bursting in upon us, and it was time to work."

The chief topic of interest, of course, was the lectures of Mrs. H. F. M. Brown, the speaker for the occasion. "What good has Spiritualism done?" was discussed Saturday evening. "What of Life—here and hereafter?" Sunday afternoon. And "A Plea for the Children,"—Sunday evening. No description can convey an idea of these discourses. The easy, candid method of delivery, the facts, tests of illustrations, philosophies, lifted up the soul and carried it onward in an inspiration of joy. Both numbers and interest are increasing; and we look forward with anticipation to our next meeting, to be held at Geneseo, Saturday and Sunday, June 15th and 16th, 1872.

C. H. DOTY, Secretary.

Cambridge, Ill.

The popular superstition that overturning the salt is unlucky originated in a picture of the last supper by Leonardo da Vinci, in which Judas Iscariot is represented as overturning the salt.

EVERYBODY should read the JOURNAL: only \$1.50 a year to new subscribers before the 15th of April next.

As How a Reverend Divine Stole a Kit of Tools.

S. S. JONES.—DEAR SIR:—For several days past, much space in the Cincinnati papers have been devoted to a healthy exposure as to the "days (many of them) doings" of a reverend brother in the land, known to his flock as the Rev. Stephen Morgan.

This holy and pious theological journeyman in the salvation business, has been convicted as a thief, aye! "stealth he the livery of the lord in which to serve his master the devil," or, vice versa. Being a poor man, but, withal, anxious "souls for to save," he sagely concludes that, by "committing evil that good might come of it," he would,—with pious aforethought,—steal a kit of salvation tools necessary for an outfit, and go into the salvation aforesaid business; but, alas!

"The plans of mice an' men gang aft a-gley,"

—and, "being weighed in the balance and found wanting," he was, perforce compelled to "kick against the pricks," but couldn't kick the "swag" hard enough, and has, therefore, "fallen into the hands of the Philistines," leaving his terror-stricken and sorrowing lambs to seek a new past (or) ure. LEON SNIVELY.

Xenia, Ohio.

[From Cincinnati Commercial.]

THE LARCENY OF PUBLIC LIBRARY BOOKS.

The trial of Stephen Morgan, pastor of the Cheviot Baptist Church, (he was never ordained, however,) charged with the larceny of books of the Public Library, took place, at last, yesterday, in the Police Court. The prisoner was surrounded by people of his flock, and quite a number of Welsh citizens, who appeared to sympathize deeply with the young man and to be ready to aid him in any extent in their power. The alleged facts as to the disappearance of the books from the library, and the finding of them, covered with paper, and with the labels effaced, on Mr. Morgan's premises, were substantiated by Mr. Poole, the Librarian, and Detective Orr. The defendant would not accept the services of a lawyer. He called no witnesses, merely making a brief statement himself. He had accumulated the books since the 1st of December, intending to return them. Previous to that time he had often taken books from the library, but had always returned them. In reply to a question, the defendant stated that he covered up the library marks in the books to avoid questions which might be asked him concerning them, and that he had put paper covers on them to keep them clean. He emphatically denied guilty intention.

The rather remarkable speech of Prosecutor Campbell, in stating the case, was as follows:

"May it please the Court, I desire to say a few words to your Honor in regard to the case before proceeding to place the facts officially before the court. I do this for the reason that at one time, in conversation with the prosecuting witness, I had strongly urged upon him the reasons why I thought the case should not be regarded as one of ordinary theft, and that it should not be pressed by the prosecutor of this Court to a conviction. That conversation I conceive to have been the basis of some editorial matter that has since appeared, and that has gone a long way in manufacturing public opinion. In fact, word was sent to me that there was a strong element of the community that demanded the vigorous prosecution of this unfortunate man. It is true this man is young and without means, and is a comparative stranger to our city and country. *He is not yet a voter.* All these circumstances are against him. It is also true that the young man has connected himself with some church, and by industry has qualified himself for the position of a minister. This he accomplished without the aid of friends or money. And this is another circumstance strongly against him. It is also true that the property taken by him was intrinsically worth but a small sum, and not of the character that could be readily turned into money. If he is really a thief, this is also a circumstance strongly against him. He should have taken money, and a good deal of it. Is it any wonder that the parties who are to-day seeking to forever blast and destroy this young man's future, for the purpose of building unto themselves a monument for their vigilance and disinterested use of the heavy clamor of justice, feel that they will be sustained by the 'vox populi' But, sir, it is not always that 'vox populi' is 'vox Dei.' The facts are that this man took, from time to time, books of references, etc., from the public library, until he accumulated about a score. They are found in his possession by the public librarian and a detective officer. The marks of the library are in some instances defaced, and in some instances the fly-leaves are pasted down over them. This, in my opinion, makes the technical case of larceny. But the 'gist' of crime is the intent; and I have strongly felt that there might be a reasonable doubt entertained as to the intent. The defense claims (and as he appears here without counsel, I conceive it my duty to present both sides to the court) that he was preparing for an examination that is to take place in the latter part of this month; that he had no means to procure the books necessary to prepare, no place to borrow them, and that in his desire to prepare for the examination, which he had been informed was to be a rigid one, he violated the rules of the library, and took from time to time such works as he needed. He claims that his intention was to return them."

"If that be true, the young man, while guilty of a serious indiscretion, did not commit larceny. But be that as it may, it is not an ordinary case of theft. There are grades in crime. The taking of money is one thing; stealing a loaf of bread or a bag of potatoes for a starving family is another. The taking of books from a public library and pawning them would be theft of a mean character; the taking of them under circumstances like the present I regard as somewhat different."

"The illegal taking of these books for the purpose of pursuing his studies, while almost every dollar of the small salary paid was given to support an aged and indigent mother, does not come under the most reprehensible of these grades."

"Prosecutors are usually regarded as persons having but little heart; but if I make any mistake I would rather it would be on the side of mercy than against it, even if I act against a strong public opinion."

Judge Carter disposed of the case by assuming that the man was guilty, and had to be punished under the law. He did not think that the circumstance of the case warranted severe punishment, and trusted that the prisoner would be benefited by this experience. The worthy judge then proceeded to punish, and administer justice by assessing a fine of twenty-five dollars—and immediately remitting it! Whereupon there was boundless rejoicing in Zion; and the prisoner departed, in the odor of sanctity and encouraged and inspired by the warm congratulations of his friends. Judge Saffin and Prosecutor Campbell mingled their tears, and Mose Wilson shot off a joke about Morgan winning that pool. It was an affecting scene.

ACTION OF THE LIBRARY BOARD YESTERDAY.

The board of managers of the public library met yesterday afternoon at half-past 4 o'clock, pursuant to a call issued by the librarian, Mr. Poole. There was present Messrs. Carbery,

Strunk, Tilden, Waters, and the president, Mr. King.

Mr. Poole, being called on to explain the object of the meeting, said he had himself been taking charge of the investigation that had been made into the recent case of book stealing, and what he desired was that if anything further was to be done in the matter, it should be done by express authority of the Board. Mr. Morgan has been found guilty in the police court of stealing the books, but no penalty had been inflicted. After looking further into the case, it appeared to be more aggravated than had at first been supposed.

In regard to the trial, Mr. Poole wanted to say that no fair opportunity had been afforded for the prosecution. He had furnished the Prosecuting Attorney with a list of witnesses, but they were not called, and the case was not placed fairly before the court. There was evidence ready by which it would have appeared that Morgan on several occasions came early in the morning, before any of the regular attendants were present, having a paper-bag with him, in which it was presumable he placed the books.

Mr. Tilden offered the following, which was adopted:

"RESOLVED, That the Board approve the action of the librarian in the detection, arrest and conviction of Stephen Morgan for stealing books from the public library."

Mr. Carbery moved that steps be taken to further prosecute the case, provided that it could legally be done. If the Board allowed the matter to drop without making some effort to bring the offender to punishment, the property of the city would be exposed to raids from all persons who saw proper to come into the library and take books.

Mr. King did not believe it would be of any use to refer this matter to the Prosecuting Attorney of the police court. Probably the best plan would be to refer it to a committee.

Mr. Strunk was opposed to carrying the matter further. He was inclined to think that this man, having been found guilty and fined, though not actually obliged to pay the money, stood before the community and the country branded as a thief, and that was sufficient punishment.

After some further discussion it was resolved to refer the matter of commencing a new prosecution against the offender to a committee consisting of Messrs. King, Tilden and Strunk.

A CONFUSED EASTERN GENTLEMAN.

Our worthy Librarian, Mr. Poole, (who, by the way, is a Boston gentleman,) was making his way out of the police court, yesterday noon, after seeing the Rev. Morgan, who had been convicted of larceny of books, escape without the payment of the nominal fine imposed. He was doubtless in a confused state of mind over the ways of our courts, and not in a condition to tackle a fresh enigma, when he was suddenly halted by a large, heavy set man in the picture business, a Mr. Brady, who, after slinging a few excited words at him, gave him a glancing blow of his fist on (Mr. Poole's) mouth, which drew blood. Officer Orr happened to come up just then. Mr. Poole, evidently perfectly bewildered, and in much doubt as to the rights of the people west of the Alleghanies, turned a touchingly appealing look upon the officer, and asked, with an expression and tone that are described as having been excruciatingly funny in their simplicity and despair:

"Has this man a right to hit me?"

The officer replied by hustling Mr. Brady down to the station-house, and requiring Mr. Poole to make an affidavit against him for assault and battery. Brady explained that he wanted to get even with Mr. Poole for having interfered with the sale of one of his pictures. When our reporter last saw Mr. Poole he was still in doubt as to the rights of people west of the Alleghanies.

WAS IT ACCIDENTAL?

In his plea in mitigation of his larceny of books from the public library, the Rev. Stephen Morgan said that the pasting down of the fly-leaves was accidental. We have seen, and others may see, for the books are on view at the library, the volumes he carried off stealthily in his carpet-bag. Take one volume as a sample: "Lange's Commentary on John." The fly-leaves were carefully pasted to the paper cover which he had put upon the book, and under the first fly-leaf, the label of the library had been taken out, a large piece of paper pasted over to cover the space, and on that he had pasted a card with the imprint of "Mr. Stephen Morgan." The librarian had marked in pencil on the blank side of the title page 300-6, being numbered three hundred of the Theological Library, and the sixth of the series; this had been carefully erased, so that every mark, as Morgan supposed, by which the book could be identified, had been removed. There is no evidence of accident. On the contrary, everything goes to show a deliberate purpose to keep the stolen volume and hold it as private property. In addition to be a thief, Morgan exhibited himself as a liar.

Now that Messrs. Morgan has been acquitted and reinstated in the library, the Cheviot parson, who has been justified in taking things in the name of the Lord, should be reinstated, and the salaries of both raised. Such living examples of exalted public virtue and integrity ought not to go unrewarded.

The Gazette laboriously invites poor young parsons who need books to qualify themselves for the ministry, to take from the riches of its private library, not only without money and without price, but without asking. It would not regard such abstraction as theft. We should expect this elevated view of the morality of the transaction of an editor who is by common consent of the press of the United States pronounced "truly good."

The good and pious Benjamin Eggleston, we are gratified to know, appeared in the Police Court yesterday, to do a little poor good in the way of rescuing from the perils of the law the parson of Cheviot, who was accused of stealing books from the Public Library. It was just like Ben., whose penetrating eye saw below the technical legal offense a motive so truly laudable as to convert the transaction into an example worthy of the imitation by impecunious shepherds of hungry flocks. It must have been a metaphysical problem to Benjamin, however, that a man should so thirst for book knowledge as to steal when he could not buy. It is a kind of larceny of which, in his long public career, he has never himself been accused.

A CARD FROM A PROSECUTING ATTORNEY.

In your report of the Board of Trustees of the Public Library, the following appears: "Mr. King did not think it any use to refer this matter to the Prosecuting Attorney of the Police Court. Probably the best plan would be to refer it to a committee."

After some further discussion it was resolved to refer the matter of commencing a new prosecution against the offender to a committee, consisting of Messrs. King, Tilden and Strunk."

This action being of an official character, it is proper for me to notice it. I will assume that Messrs. King, Tilden, and Strunk all being legal gentlemen, knew (or thought they did) that they had the right to proceed with a second prosecution, and that they were only appointed to report on the advisability of doing so.

As Mr. King's remarks reflect on my conduct in the matter, I will suggest to him that there is another Prosecuting Attorney in this county to whom he may apply. Or if that is not satisfactory, he, or any gentleman connected with the Board of Trustees, may take charge of the second prosecution (as they might have done of the first) in the police court. I believe I did right in the last trial of Mr. Morgan's case. I did not think him guilty then, I do not yet. And I will venture the assertion that if Mr. Morgan is tried a second time before a jury he can not be convicted. The Board of Trustees may contribute all in their power to the self-glorification of the gentleman from Boston—Mr. Poole. And even my good friend the Commercial may present to the public his "gaping astonishment at the manners and costumes of the barbarians, who reside west of the mountains." Still believing I did right I will pursue the even tenor of my way.

I am in possession of all the facts, and confidently say that Mr. Morgan could not be found guilty by "a jury of his own country" of the crime of larceny, but I will assist them (by stepping aside) in trying the experiment.

Respectfully, T. C. CAMPBELL.

The Trustees of the public library have no heart; that is, they have none to be compared for tenderness with that of Mr. Prosecuting Attorney Campbell. It is their opinion that Stephen Morgan was a thief, and they propose to test the question whether, in this community, convicted thieves are to go unpunished because they plead in mitigation the good purposes that animate their larcenous propensities. Campbell's plea for the right of theological students to steal with impunity in the Lord's name, and the arguments of Woolley and Fitzgerald before the Hamilton County delegation on the anti-Biblical tendencies of Schiff's Redistricting Bill, ought to be printed in a handy volume by the trust society for Sunday circulation. They are too precious to be swept with the ephemera of the newspapers into the wastebasket of oblivion.

It is perhaps well to say plainly to Mr. Prosecuting Attorney Campbell, whose card we print this morning, that a more ridiculous judicial farce has never been played before this community than that in which he figured when the case of the so-called Rev. Stephen Morgan, accused of stealing books from the theological department of the public library, was called for trial. It is so understood by those who have been at pains to inform themselves as to the facts. His legal opinion of the inability to convict the reverend thief before a jury, carries no weight with it, and in the public mind will render more questionable than ever his capacity to form a legal opinion of value in any case above the grade of notorious vagrancy and habitual drunkenness. His proposition to step aside and allow the prosecution, should it be resumed, to be conducted by another attorney, will occasion no regret; his effusion of heart, especially where an embryonic minister is concerned, creates too much confusion of head to make his services desirable.

ABOUT REV. STEPHEN MORGAN.

The resolution adopted by the directors of the public library, day before yesterday, in regard to a further prosecution of the parson, Stephen Morgan, will, without doubt, meet with the approval of all well-meaning citizens. A thirst for knowledge does not by any means justify the stealing of books—no more than a fancy for relics and antiques justify any one in abstracting articles of that nature from museums and cabinets of art. Even a pastor must not carry Communism so far as to carry books home in valises, entirely forget to return them, and even efface the labels in order to destroy evidence of their being public property.

The acquittal of *reverend gentlemen* who have been guilty of heinous crimes is now the order of the day. That class of rascals may insure the lives of three wives to enormous amount, as Smith did, and then murder them for the sake of the insurance money and go about before the law. In such cases all the *reverend gentlemen* in the country will sally to his rescue and manufacture public opinion to intimidate jurymen and stupid officials.

We unhesitatingly report what our observation takes to be true, that there is a larger per cent. of crime committed by *clergymen* in proportion to their numbers than any other class in society.—ED. JOURNAL.

"They Entertained an Angel Unaware."

Emma Hardinge Britten in her work entitled "Modern American Spiritualism," on page 279, relates the following in relation to Dr. McFadden and wife:

Titusville, a neighboring town, is also a stronghold of belief. A curious evidence of healing power was exhibited in this place, and one which served greatly to popularize the cause of Spiritualism. The wife of Mr. B., a gentleman of large means and influence, residing in Titusville, had become, through a painful complication of internal ailments, a confirmed invalid; in fact, though quite a young woman, Mrs. B. had been confined to her bed for a period of over three years. Enduring the most intense suffering, and her case baffling all the skill of such medical aid as that wild district could supply, the unhappy lady cherished but one wish in her forlorn and hopeless condition, and that was, that death would speedily terminate her mournful existence, and relieve her friends and family from what she could not but feel was a heavy burden upon them.

Her tender and devoted companion, having become interested in Spiritualism, joyfully hailed the approach of all who professed that faith, in the hope that some amongst them, spiritually guided, might bring relief to his long-suffering partner, but months, and at length years, glided by without any realization of their vain hopes, which finally gave way to resignation on the part of the husband, and despair on that of the wife.

One day a singular couple of itinerants, husband and wife, presented themselves at the residence of Mr. B., claiming, rather than requesting, hospitality, on the ground that the male traveller was a healing medium, and had been sent there by the spirits, "to effect some great cure."

The man, whose name was "McFadden," did not seem even to know the sex or quality of the patient he was to operate upon, yet he insisted that he had "a work to do there," and as his mild and gentle wife seconded his affirmation, Mr. B., though without any very strong prepossession in their favor, consented to receive them for a while into his house. For the best interests of truth, it is well that the whole circumstances of this strange case should be fully understood.

McFadden was represented to the author, not only by the parties most nearly concerned in this narrative, namely, Mr. and Mrs. B. themselves, but also by others well acquainted with him, as a man of repulsive manners and appearance, and one, moreover, so addicted to the use of profane language that he

seemed scarcely able to speak without expressions painful to the sensitive ear to listen to. His wife was mild, unassuming, and benevolent, and except for her association with her strange companion, would, doubtless, have proved a welcome visitor anywhere.

When first introduced to the bedside of Mrs. B., a highly refined and sensitive person, the medium was literally thrown back from her couch, as if with an electric shock, by the force of repulsion which the lady at once conceived for the strange operator. His wife, who stood by at the time, besought Mrs. B. to make an effort to overcome this intense disgust, frequently declaring that "they had been sent to cure her and must do their work, although her repulsive feeling would for a time inevitably hinder them." In vain the lady strove to accept of this kindly assurance, and conquer her aversion to the rude operator. No sooner would he approach her than he fell back with the same singular magnetic force as before; and the two poles of a battery, scientifically arranged to exhibit the nature of repulsion, could not have operated with more marvelous power than the patient and her would-be healer. And still he persisted in his attempt, swearing, even with oaths, that he must and would effect a cure; that for such a purpose he had been sent, and without its accomplishment he would not depart on his way.

On a certain occasion, after a long and hitherto ineffectual trial, the rough doctor, aided by his gentle companion, succeeded in producing, by distant manipulations over the couch of Mrs. B., the charmed sleep. Awakening from this delightful somnolence, refreshed and invigorated, Mrs. B. remarked that she had not been so free from pain for three years, and that at length she was convinced the true physician to her malady had arrived. From this time the spell was broken. The intense magnetic repulsion being overcome, kinder and more receptive influences supervened. The strange healer performed his work with grateful appreciation on the part of the lady, and rugged determination on his own, and within six weeks the bed-ridden invalid was once more in the midst of her family, performing, in perfect health and renewed strength, her household duties, with as much ease and capacity as if they had never been interrupted by her long and perilous years of suffering. Her cure was effected solely by the laying on of those hands from which a few weeks before she had shrunk with such loathing, but which she now humbly and gratefully acknowledged had come to her freighted with the inestimable boon of life and health. Mr. and Mrs. B. related this circumstance at a Pentecostal gathering, which had assembled to meet the author when lecturing a few days at Corry, en route for the far West. The snow was two feet deep on the ground, and still falling fast. The roads were almost impassable, yet the once bed-ridden lady had traveled in that inclement season above fifty miles to attend the author's lectures, and bear her grateful testimony to the beneficial character of Spiritualism and its missionaries.

The Difference.

BROTHER JONES:—As we have the misfortune to differ with our friends upon the source from whence individual existence is derived, perhaps we are drawing too largely upon your patience and indulgence, in our efforts to explain that difference through the medium of your columns. The importance of the subject and the bearing it must have upon the future for weal or woe, must be our excuse for persistence in these efforts. If, as we contend, all things are constituents of a universal being in whom the sexes are equally represented instead of a supreme unsexed being that produced all things in some unknown miraculous way, our world, if analogy can be relied on, must partake of the same nature, and consequently sexual; hence all the different names made use of to represent opposites, may be summed up in the terms male and female. Spirit and matter, wrongs men, correspond to the male and female in their outgrowths. Worlds are the first and lowest organized forms that elementary forces assume, and exist in all grades of refinement, while their various outgrowths represent the different processes through which the raw material passes in its upward course to the highest organized existence, the brain of universal being, and from thence, by reverse action, back to the starting-point a complete circuit of the universe.

We presume the editor of the Scientific Department of the JOURNAL, will sustain us in the assertion, that positive currents flow from negative sources, while negative currents flow from positive sources,—the two blending in one and constituting a perfect circle. This, we claim, applies to all forms of existence, from a unit to a universe; and if so, the relations existing between spirit and material worlds, are illustrated in this statement. They are the two halves of one whole, the night and day sides of a circle, whether existing as a planet or any other form.

To continue the parallel, we find, as the world, so all its outgrowths from lowest to highest are sexual; and as all these differ in degrees of refinement and still are derived from the same elementary forces, the process by which this affected becomes an all-absorbing question, and in this evolution or development of one species from another, lies the ground of our difference. Instead of an immortal or unchanging germ being the base upon which individuality is founded, we claim that conception, the union of a positive and negative produces the germ of a new being; that what is thrown from the exterior by disintegration, is balanced by this central union; that while disintegration passes all grades of being to the spirit or day side of the same plane on which they exist while here, this union, by conception, raises them to the negative or night side of the next plane of existence above the one from whence they were taken, each species or plane of existence being the double of its immediate predecessor.

Our friends then, who are demonstrating through mediums, are on the day side of the same plane of existence that we are, and as sure as night follows day, and day follows night, they will leave that condition for the night side of a higher one by the same process that brought them and us and all forms, ahead or behind us, to present conditions, union and disintegration, and this in opposition to the double-distilled nonsense, that there is a supreme unchangeable being that underlies and overrides the universe, and to whom all things are subject; a belief that has whitened the plains of earth with the bones of its victims; made desolate the homes of millions; held the many in abject submission to the few; made labor and the laborer subject to a fetitious capital, (for profit) means a starving man between a bushel of gold and a bushel of potatoes, and see which he will choose, deprived the female of her just rights as the equal of the male, and prostituted her to the basest of purposes, thereby propagating a weak and effeminate race as the natural result; and still we close our eyes to existing facts, hug our chains and think we are at the top of the heap and shout triumph over that which degrades us. The monsters of the early periods have been absorbed in higher conditions. May we not hope that this relic of the past soon will be?

And now, please allow us to make a suggestion. As the BANNER OF LIGHT has a space in each number devoted to Questions and Answers by our friends on the other side, would not a column in the JOURNAL, devoted to the same purpose, but open to parties on either side, tend to produce an eliciting answers from a class of thinkers who have neither time, inclination, or capacity for lengthy essays? The tendency would be to condense thought and make the JOURNAL a home for a class of thinkers who are seldom heard of in any other way, and who would esteem it a valuable privilege. I would like to ask the following questions: Is the government of the universe a despotism or a democracy, a monarchy or a republic? Are the powers of government derived from the good, or independent of them?

Westfield, N. Y. J. TRINER.

Voices from the People.

HENRY, MO.—E. Wood writes.—A preacher once said: "There were three kinds of poor in the world. There were the Lord's poor, the Devil's poor and poor devils." I suppose my Orthodox neighbors place me in the latter class; but as I am, I must have the JOURNAL. I have been scratching ever since the great fire, to raise enough to extend my subscription one year from the 10th of May next. I am 78 years old, nearly past work and hard run. You will therefore excuse me for not sending sooner.

REMARKS.—Venerable brother, your "scratching" is duly appreciated. Many younger men than yourself, would do well to follow your example, and scratch together sufficient to pay the amount, honestly our due, which we stand in great need of. We thank you, venerable brother, for the remittance.

PIERCETON, IND.—D. Lichtenwalter, writes.—I became first a trial subscriber to the JOURNAL when it cost twenty-five cents for three months about four years ago, and have been a regular subscriber ever since. I have been a constant reader of the Harmonical Philosophy, which has knocked the bottom out of my Universalism. I expect to remain a permanent subscriber to your valuable paper as long as you pursue such an outspoken independent course.

MERIDIAN, MISS.—W. W. Shearer writes.—At any time a medium or lecturer happens to pass along this way, we would feel happy to entertain him or her free of expense for a short time, in order to "stir up things" in this Orthodox and benighted section.

LIMERICK, PENN.—John Ludwick writes.—I heard Mr. Wilson deliver two lectures in Springfield, and he gave me a nut that is hard to crack, as I wish the kernel, I know of no better way to get it than to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL.

TONGANOXIE, KANSAS.—A Dodge writes.—I will say that we are in want of a first-class test medium in this vicinity. We are famishing for the bread of life. We are over-run with Orthodox hell-fire preaching, and the people will take that for the lack of something better. I do pray that Bro. Francis's God will send along some such a medium as will set these Christian churches howling. The city of Tonganoxie lies midway between Lawrence and Lawrence. Call on the subscriber, or Bro. Rice and find a home.

MARYVILLE, MO.—A. A. Noe writes.—I have given several courses of lectures since my arrival here, and have three other calls. I consider myself fairly initiated into the lecture field. If the invisible world can use me at any advantage, for the promulgation of light and truth, all right, I am at their service.

KANSAS CITY, MO.—A. J. M.—writes.—The cause has prospered wonderfully in this city during the last year. Hundreds have been convinced of the truth of our philosophy, and the genuineness of the spiritual phenomena. At our circle held in this city, visitors never fail to feel the influence of spirit-power, and the ground is broken for the development of mediumship,—the veriest skeptics being the first to come under its influence. Last evening, three were powerfully acted upon,—one made to sing, one shook like an aspen leaf, and the third had his arms and hands moved very violently, and thrown on the floor, being entirely conscious all the time.

NEODESHA, KANSAS.—J. S. Bernard writes.—Let me close by saying, march on, invincible! As attended as thou art, with a band of the pure and wise of the spiritual planes, you will surely overcome error and bigotry.

PORTAGE, UTAH.—George Cockrell writes.—For the enclosed remittance send the RELIGIO-PHILOSOPHICAL JOURNAL for one year to my address. I am not a Spiritualist, know nothing about them. I have seen a few copies of the JOURNAL, and the pieces "Search After God" so fully coincides with my ideas, that I concluded to subscribe for it and search after truth.

BROOKLIN, MINN.—E. M. Rathbun writes.—I have been a reader of your valuable paper for the last two years by borrowing, and now when I can get it at half price, I had better add one subscriber to your list. For I had rather do without my Bible than your paper, for I am a Spiritualist all over, from the crown of my head to the sole of my foot, and my wife is a healing medium. She has effected several cures of rheumatism and chronic diseases.

P. P.—of Michigan, writes.—I was just thinking that, by the help of Bro. Francis, I have at last found God. Out of the great heart of all things flows the true and all-wise spirit—God, permeating all things and filling all space—so, then, he is the all-power—there is nothing done that he does not do. I believe that every person, black and white, high and low, rich and poor, is a part of God, and together with all things wherein there is a life-giving principle combined, composes the one great whole.

C. Mitchell writes.—The time of my subscription has expired. Please have my paper discontinued, and oblige.

REPLY:—Your request will be complied with when you give your post-office address, which you failed to do.

MILWAUKEE, WIS.—R. W. Parker writes.—The cow that kicked over the lamp, is the God that burned Chicago, let Mr. Francis hunt her up, and turn her over to the Orthodox, to put in the Constitution.

MT. VERNON, ILL.—T. T. Wilson writes.—The JOURNAL looks as bright as a new greenback, and far exceeds in value bills of that character of denomination. Could we but get a few good mediums here, followed with a searching course of lectures, I am satisfied we would "wake the natives." Hope to be continually cheered with the bright face of the JOURNAL.

BRANCHVILLE, ARKANSAS. William R. writes.—I feel a lively interest in your paper, and will do what I can for you in extending the circulation of it.

WYOMING, MINN.—J. W. Comfort writes.—Your liberality in sending the JOURNAL to delinquent subscribers, cannot be taken advantage of by your loss by any honest man.

BLOOMFIELD, WIS.—S. R. Darrow writes.—The JOURNAL has arisen from the fiery ordeal through which it passed, and comes to us laden with new gems of truth.

OTTUMWA, IOWA.—R. B. Lockwood writes.—I wish to say that I desire and expect to continue a life-long subscriber to your able and excellent paper, the RELIGIO-PHILOSOPHICAL JOURNAL.

WINTERSET, IOWA.—G. W. Severs writes.—I wonder if any of the clergy have asked their God if he is willing to be "put in the Constitution." Guess they have a faint idea that he is a creature of their own make, and that they can do as they please with him. And they don't even have the manners to say, by your leave, God. Wonder if they would agree with his health to be caged in the Constitution? Guess they would. Guess they hadn't better undertake to cage him before he captures him.

LANSING, MICH.—J. N. Smith writes.—God is the Constitution. When, where, and to whom he God revealed that he is dissatisfied with the attitude of the American people, or that he wishes to change his headquarters from their hearts to the Constitution? Has he got weary of being continually teased and ordered by the Lamb to work for them which they are too selfish, proud and lazy to do themselves? Does he wish to put himself up in the Constitution and rest from his torments and let them howl? But unless he has revealed a wish for the change, do not be angry and destroy this whole nation, for he may not like being left out so long and then come in on the rear end like an eighth corporal!

SUCY, CAL.—M. M. Thornburgh writes.—I should have renewed sooner, had not Providence scourged me with a drought in California last year. His wrath seems appeased, for we are having a rain fall sufficient to insure crops the coming season. Glad to see the dear old JOURNAL grow to life-size again. The world cannot do without it.

Arts and Sciences.

Y. A. CARR, M. D.

DEPARTMENT.—Papers can be obtained and sent by Dr. Y. A. Carr, Ad- dress Lock Box 330, Mobile, Alabama.

(NUMBER XXII.)

Outline of Physiology Briefly Considered.

The sense of seeing.—This most important of all the senses, is based upon the retina expansion of the optic nerves, which next to the olfactory nerve, rise from the lower portion of the cerebrum, or upper brain.

Since a special reference to the physiological structure of the eye can be gleaned in a general way from any of the works on that science, and since such a reference would fall far short of our present purpose, we will pass to the still more suggestive and interesting consideration of the rationale of this sense.

If a black spot one-tenth of an inch in diameter, in the center of a white background, be placed on the stand of a microscope, opposite the light of a window, and the instrument adjusted in a vertical position, so that the spot may be close to and concentric with the lensular prism, or double convex prismatic lens, a proper focal adjustment of the lenses will give forth a beautiful iris of blue, red, and yellow. If, however, a black background, centered by a white spot of the same dimensions be substituted, we shall find an equally beautiful iris given off, yet in the order of the red, yellow, and blue, exactly the reverse of the first.

Let it be remembered in this connection, that there are no two colors by which either the red, yellow, or blue (primary colors) can be formed.

We can produce all the shades of purple and violet from blue and red, all the shades of green from blue and yellow, and all the shades of orange and gold from yellow and red.

The three primitive colors, red, yellow, and blue, concentrated, produce a dark center, in a white background, or if reversed, give a white speck, on a dark background.

These facts should be remembered in connection with the all important one, that the optic nerve is not of itself sensitive, and that no vision is effected, until the light entering the eye has passed to the pigmentum nigrum, or dark depths of the retina, and been depolarized by absorption; thereby giving distinct form to the magnetic impresses of all positive conditions coming in rapport with our essential being.

This pigmentum nigrum is composed of small black granules, from one fourteenth to one twenty-four thousandth part of an inch in diameter, and located in the choroid membrane, in the back portion of the retina of the eye, which, as above-suggested, must necessarily absorb and depolarize the light, before any sense of vision is or can be effected.

All the more singular and special facts connected with the sense of vision, point to both the positive extremes of light and negative darkness.

It is known if we spread different colored cloths over snow, that under the black cloth will melt first. To prove the polar nature of the phenomena in the premises, the mere fact of the production of heat by light as it passes through black cloth is sufficient.

Taking this chemical view of the physiological premises, we would ask the scientific big-wigs, who assume to know all about the very things they know nothing about, why it is we have to thus see through the dark? or in other words, why we must thus necessarily receive our sense of vision through the dark? Is this any less mysterious, than that spirit should come to us through the dark, on the same sensorium commune, or polar plane of sensation? Many things can be done in the dark which can not be effected in the light, and vice versa.

There is as much virtual mystery in the coming and going of our thoughts and sensations, as there is in the coming and going of our spirit friends, big-wigs self importance, and all the more renowned of the erudite snub snailers, Huxley, Tyndall, Thompson & Co. not excepted.

The modern arrogance of affected learning, lies only in seeing who can best pervert common sense truths, and as sectarian *cravfish*, carry their best meat before them in their tails with the greatest grace.

While I for one commiserate and sympathize with the ignorant, priest-ridden masses, I can but feel the most supreme contempt for that time-serving grade of pseudo-learning, playing flunkie and tondy lickspittle to the stupid assumes of popular opinion.

The medium through which objects impress the organs of sense, is as much the conducting media of the polar current passing between them, as the telegraph wire is between station and station, and is as essential to the coming and going of all spiritual thought and sensation, as the telegraphic current is for the receiving and sending of messages.

To state the point more plain and comprehensive, if possible: the intermediate nature of the condition of the space between the object seen and the eye through which the impression is received, is as essential to sight as either the object or the eye.

This space we call the *sensorium commune*, and it is really the atmosphere of the spirit, through which spirits come to us.

Bearing this important fact in mind, we may see in this connection, point to the reason why spirits can not and do not come to us so readily in light.

It is known that heat is the result of polar disturbance, generally presented in the polar phenomenal form of combustion, that dissolves such objects as come in contact with it; and as this phenomenal combustion is to earth, so is the light a phenomenal phase of earthy combustion (to spirit condition), that as a positive condition, prevents the homogeneous assimilation of the grosser particles of that which we, for want of a better name, may call spirit matter.

An application of the ruling laws that prevent these facts, readily explains why spirits do not come to us in greater manifestations of force through light, and if we still apply all systems more closely, we shall find all systems in a more or less active state of positive or negative combustion (relatively) and mediumship, determined by the nearness or remoteness in which our spirit friends in accordance with these laws, can approach us.

Ramon Von Reichenbach, who butted his over restive brains out against the cross-beams of spirit intercourse, while Don Quixoting the sublime and more suggestive realms of nature on his dynamic Rosinante, had to conclude after all, that according to his most wonderful and elaborate series of experiments, there were two out of five persons, who could use the magnetic aura of all individualized persons similar, and of the same nature of the same boreals we sometimes see at the north pole.

And it is further known, that even the va-

rious organs of the system, as well as various systems, present various modifications of light, of which we have no doubt, reasoning from analogy, a clairvoyant could point out mediumship and all its degrees, by the color of the aura of the system, which would, doubtless, be found to increase in perfection, as the color increased in yellowness.

The yellow ray being itself a medium between extremes, as well as the middle primitive ray between red and blue, or blue and red, in their positive and negative directions.

Returning to the general nature of the objects, the organs of sense and the sensorium commune, there must be an objective, subjective, and intermediate trinity of polarly adjusted conditions between the three, to give forth the relationship we call thought and sensation.

The organs of sense have no power to originate their own sensations, nor has the mind the power to originate its own thoughts, nor has the sensorium commune the power to influence either the organs of sense or mind, outside of properly adjusted conditions.

The eye must have something to see, the ear something to hear, the nose something to smell, and the tongue something to taste, yet neither can see, hear, smell, nor taste, if not in living rapport with the ever living sensorium commune, nor can the mind think, save under an objective impress, and through the same instrumentality.

As already suggested, the sense of feeling depends upon a more extended complication of nervous arrangement, and may in this respect be called the sense of senses.

In addition to the five senses recognized, there is another sense necessarily attendant on the spiritual, that comes up in the form of an inherent self-consciousness, founded on the sensorium commune plane of intuition. This we will call the *sixth sense*. A combination of all these necessarily constitutes the basis of a *seventh sense*, the outcropping of which we sometimes observe in those psychometric soul-readers, who, as the seventh sphere spirits, can and do feel, and thus enunciate the thoughts of others, without even seeing them through the sense of vision.

Very few have as yet properly realized that the "seven spheres" are really spheres of sensational condition, and moreover, that the *great progression* is relation.

It should be borne in mind while striving after a more and more exalted comprehension of these things, that we can only reach them through an intimate comprehension of the spherical sense, conditions, relations, and measures, upon which the here and hereafter rises step by step, as if up into the supernal spheres of self comprehension.

To understand the organism of the senses here, and the nature and character of their relationship to the impressing source that acts upon them, opens the first and greatest of all studies,—the study of ourselves, leading onward and upward to the ever-ascending beyond.

To telegraph from point to point, from clime to clime, over the land and sea, requires the continuity of condition; and in the same ratio, does the passage of our thoughts from sphere to sphere, require an equal continuity of condition.

We can telegraph back through the geological stratifications to the different fossils, ferns, flora, and fauna, because there is an associate line of relation established there by knowledge, yet, when we attempt to fly away on the mere wings of fancy, outside of legitimate deduction, we can but fall as Daedalus, into the Great Sea of transition, and be taught by our mortifying failure, the truth of the old saying:

"While larger boats may venture more, Smaller boats should keep near shore."

Each mind must investigate and learn for itself, and this is doubtless the reason in the wise and consistent economy of things, why our spirit relationship is as yet so obscure, and the reason why so many of our more credulous Spiritualists are so doomed to mortification and disappointment.

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CHICAGO, SATURDAY, MARCH 16, 1872.

A SEARCH AFTER GOD.

The South American Horror—Solares, the "Man-God," Incites the Gauchos to Murder All Masons and Foreigners—Divine Revelation Doing its Devilish Work.

(NUMBER LXXVIII.)

In order to show more fully the evil effects resulting from worshipping a *revelating* God, we give the following account, taken from the *New York Herald*. In all ages of the world,—in the times past as well as now—the same baneful influence has followed in the trail of "divine revelations." In our next, we shall branch off into a new field of thought, unfolding truths in relation to that principle which takes cognizance of all our acts.

The horrid massacre at Tandil is in every one's mouth. A man, named Solares, born in Bolivia or Chile, forty years of age, of a pale copper color, and with a pleasant face, had settled near Tandil, a village in the Argentine Confederation, in a hut with two rooms, and had given out that he was a messenger of God. Previously he had resided in the province of Entre Rios, giving out that he could divine the future—foretelling deaths and, it is said, taking measures to give certainty to his prophecies. Finally he was driven away by the authorities, after tying him up and giving him a flogging.

He then went to Rosario, and thence to Azul, where he practiced his profession, asserting that he could cure the blind merely with his touch. There, however, he was arrested by the Justice of the Peace on account of the disturbance he was promoting, but released. Still his reputation remained to him, and he soon received a call to go to the estancia of Senor Ramon Gomez, situated fourtee miles from the village of Tandil, to cure the sterility of the wife.

Ramon Gomez was a cousin of the Justice of the Peace of Tandil, and was himself an official. Seeing him lodged with this official the gauchos began to yield implicit faith in his pretensions to be the Savior of mankind and the envoy of God. Soon his fame spread through the country, and the half savage inhabitants made it a kind of a pilgrimage to go to visit Solares, who received them in the hut which his protector had assigned to him. Sometimes upwards of five hundred persons were there at once, having come on horseback and in wagons, in search of the good services of the prophet.

In one room he lived, in the other was a number of images, and in the latter he received his visitors. Money he refused for himself, but he always advised them to make offerings to the Saints and the Blessed Virgin in his reception room.

The fame of Tata Dios, or Man-God, grew mightily. The people knelt before him and kissed his hands, worshipping him as though God himself, listening with reverence to his occasional preaching against foreigners, whom, he said were Masons and enemies of the Holy Catholic Church.

At last, on New Year's Eve, he called his disciples together and declared as follows:

"The hour is come to kill the Masons, to finish with the authorities, and to open the prisons to release friends who will help us. And so soon as you have fulfilled your mission the rocking stone of Tandil will fall of itself, and beneath you will largely repay your pious zeal; if not the most terrible punishment will fall upon you and your children."

His congregation heard and applauded, and before daylight of Jan. 1, 50 of the 150 whom he had called to him assembled behind his white banner and set out on their deadly mission. At daybreak the beating of a drum aroused the inhabitants of Tandil, and they were told that some bandits had passed by, assassinating the people. They then saw in the square the banner of Solares, surrounded by some fifty gauchos on horseback, decked with belts and plumes who had already broken open the prison and released the only prisoner in it.

In the square the gauchos met an Italian, whom they instantly killed. In the outskirts of the village they met convoys of carts driven by eleven wagons, eight of whom they sacrificed on the spot and wounded three. They passed the store of Vinus Enaus, and killed him and a laborer. Then went to the store of Mr. William Thomson, where they murdered a servant and an Englishman and his wife, recently married, shouting all the time, "Death to the Masons! death to all foreigners! kill and sack!"

At half-past 8 they reached the store of Jean Chappard, a man greatly respected in his neighborhood. There they murdered eighteen persons, namely: Of these 2 years old, another four children, one of 14 years, a female child of 4 months, and a number of workmen and male servant, and a number of workmen employed upon the place. The details are too horrible to be given; suffice, that the child of 2

years of age was riddled with stabs, and a chair leg was found thrust through the body of a girl.

Meantime the alarm had spread. The foreigners and natives in Tandil gathered what weapons they could find, mounted and rode after the murderers with the fixed determination to pursue them to the death. By 4 in the evening they overtook them at Chaper, where they were taking tea and changing horses. The murderers prepared to fight, but first sent forward one of their numbers to parley.

The commander of the pursuers declared to them if they did not surrender no quarter would be given. Solares and his followers then took to flight, but were vigorously pursued. Sixteen met their deaths then and there, and five were captured, among them Solares, and in some hours afterwards nineteen more were secured—the rest escaped.

In the examination which followed Solares declared that he was innocent of the murders that had occurred, but the others unanimously asserted that he commanded them, that he had been seducing them for some time before to kill all foreigners, and that he had promised them immunity against balls by appointing themselves with ointment which he distributed to them in boxes. The prisoners were lodged in the prison, and were guarded by the inhabitants of Tandil; but in the night shots were fired through holes made in the prison, and Solares fell dead.

Various stories are told of Solares, which attest the credulity and superstition of the gauchos. Thus, he is said to have kept at his door, night and day, a saddled horse which received neither food nor water, yet kept always fat.

They also tell us that an estanciero brought to the Tata Dios a sick peon, the peon insisting on him doing so. The estanciero was told to return next day, but, before leaving the Tata Dios, he asked him to give a remedy for a suppurative disease he professed to suffer from. The answer was to return next day, and he would get it, but to be sure to ride his tamest horse. The incredulous estanciero complied with the recommendation, but when half way his horse threw him, breaking his legs. There he was found by the messengers of Solares, who had "divined" the occurrence and had sent men to his aid. On his arrival, the estanciero related what had happened, when the doctor told him that he (the Tata Dios) had purposely punished him thus for his incredulity and attempted trick, "but," said he, "to show that God grants me everything, arise, for you are cured; go home with your peon, who is also cured, and henceforth have faith." And both the estanciero and his peon returned home sound.

Another time they tell that a carter passing by with others laughed at the appearance of the Doctor, but had not gone a hundred yards before he dropped dead. The Tata Dios, however, told his companions not to bury him, for next day he would resuscitate him, having only punished him for his mockery of God's envoy, and next day the carter came to life and rejoined his comrades.

On another occasion the grasshoppers and the drought were doing great damage, and the gauchos collected at the house of the Tata Dios, beseeching him to bring on rain. He told them to go home, and that on the day after the birth of Christ there would be no more locusts. In fact it rained on the 25th, and on the 26th the locusts were almost entirely gone.

In another case, a man down with rheumatism travelled some distance to see the Tata Dios, but found him absent. However, by the advice of others, he made a vow with all his heart, and before he reached home was cured.

These and other miscellaneous tales caused persons to come hundreds of miles to consult him, and he would frequently have two hundred consultations in a day. From them he took no money, but told them to lay their offerings, if not less than ten or more than fifty dollars, in a salver placed before the Blessed Virgin's image, which was in the centre of the chapel-room, surrounded by images of eight or ten saints.

The native journals, have, in general, poured their vials of wrath upon the priests for the teachings which have produced the dreadful tragedy of Tandil. It is, unfortunately, true that the bigotry of the Argentine clergy is of the deepest hue, and that in many cases they do not even spare even direct instigations the Protestants. And the savage Gaucho, already filled with hatred for the detested Gringo, as he contemptuously terms all Protestants, is but too ready to translate the invitations of their religious guardians into such frequent acts of coldblooded and wanton murder, rarely punished even if capture ensues, that it is becoming a question whether emigration should not be warned from the river Platte, or whether the foreigners should not band together for self-defense, and, disregarding the authorities of the country, who have proved by their acts that they share the gaucho sentiment, and are ready to connive at the escape of gaucho murderers of foreigners, establish Vigilance Committees, whose action will embrace the authorities themselves if found wanting. The evil of the insecurity of life and property is great along the river Platte, and every day makes it more evident that trenchant work must be made with the perpetrators of the crimes and with those who favor the criminals.

[TO BE CONTINUED.]

Princeton, Mo.

A friend writing from Princeton, Mo., says he sent us seven dollars for which he has not received any acknowledgement. If the money came to hand we are very thankful. We thank him *anyhow* for sending it.

We would request him, whether it came to hand or not, to please write once more, and give his name. We have spent half a day among our letter files, in trying to find a letter of similar writing; but gave up in despair.

Never be too severe, brother, until you are quite sure somebody else whom you complain of, is as careless, at least, as yourself. Give us your name, and we will correct mistakes and be friends.

TIPTON, IND.

Another, writing from this place, says he sent dues for paper and we fail to credit him. He, also, fails to sign his name.

Mrs. Susan C. Waters.

This lady, feeling that she could not endorse the address of Mrs. Woodhull which was put forth by the Board of the American Association of Spiritualists, in November last, resigned her position as one of the Board, and now feels at liberty to publicly criticise the same. We would call attention to her article on the sixth page of the JOURNAL.

Now is the time to subscribe for this paper. Only one dollar and a half a year to new subscribers.

The Duty and the Compensation.

In our last article upon the subject of reforms urgently demanded, we considered one of the greatest obligations that devolves upon government, to wit: the duty of "compulsory education" or "governmental guardianship," to the extent of requiring every child to be well educated, and taught to be self-sustaining so soon as age and strength would permit; that criminals and insane persons should be reclaimed by the law of kindness, which would bring into action dormant faculties of their minds, thereby raising them from the condition of criminals and madmen to the planes of honesty, sanity, and usefulness. We showed that crime is the result of undue stimulation of the base of the brain (often resulting from poverty and suffering), at the expense of the moral and intellectual faculties; and that insanity results from the undue exercise of certain faculties at the expense of others.

We have shown that scientific analysis will detect the cause of crime and insanity and prescribe a remedy; but better than all is the preventive: that is easily accomplished by the proper training of the youthful mind. We have shown that such a course of training, under the agency of governmental guardians, where parents neglect the duty, would lay the foundation for a condition in society which would eventuate in the dispensing with prisons, with the gallows, and we might add, with the great army of officials who are now required to protect life and property from the hordes of criminals great and small. The cost of the necessary governmental care would not equal the ordinary expenses now incurred in punishing offenders.

Further, we have shown in this series of articles that when government feels the necessity, and does put forth its fostering care for the protection and education of every child born into the world, the terrible crimes of *feticide* and *infanticide* will cease; they are the legitimate result of ignorance of the *laws of life* and depraved public opinion. Then the *laws of life* will be so well comprehended that the finger of scorn will not be pointed at the little *irresponsible soul* that is born *outside of wedlock*, or in the *midst of poverty*; nor will the *minds of mothers*, during the period of *gestation*, be so fearfully excited as to what may be the *future* of their offspring, for the want of that care that circumstances may not *allow them to yield to their own offspring*, as is too often the case. Yet the charitable institutions of the present era are an index, in many particulars, of the *good time coming*, when more intelligence and less religion shall imbue the minds of the people.

A more thoughtful class of people are being developed than at any former period. Good men and women are being imbued with the spirit of kindness which is an earnest of governmental action in the future. Insane asylums are already being generally provided and maintained at public expense. *Homes for the friendless*, orphan asylums, old ladies' homes, homes for "fallen women," and homes for foundlings are being instituted in most of the large cities. This is a good beginning, and will—so far as it goes; to extend it to all, it must be a governmental work.

The goodness latent in the human soul only needs to be developed into action to banish suffering and crime from the land. If the same amount of money was expended to feed, clothe and educate children, that is used to proselyte people into the different phases of religion, the next generation would be free from ignorance, want, suffering, and crime.

We feel that this subject cannot be too forcibly impressed upon the minds of the people, as it lies at the very basis of the great reform that *Spiritualism—the Philosophy of Life*—is inaugurating.

It is a truth that this subject is to no little extent agitating the minds of the best thinkers of the age. Men and women are putting forth their best energies to do all they can for the little souls that are daily being left as waifs in the crannies, nooks, and corners of large cities, and upon the door-steps of farm-houses, by mothers who seek to cover the shame imposed by old theology, for yielding to passions innate in their natures, in the development of which they had no voice, they being creatures of circumstances.

Spiritualists who dare to open their mouths and speak, and put forth hands to work in such a glorious field of philanthropy as that of providing for the comfort and education of the *lovely and despised* and the little ones, will be blessed not only by their fathers and mothers in spirit life, but by angelic hosts who are now doing their best to awaken the holiest emotions of man's nature to love and sympathy for the unfortunate children of earth—be they infants or children of larger growth, even to the grey-headed sinner.

If our people would be united in their acts of love for the little ones that are daily being born amidst poverty and adverse conditions,—if they would unitedly put forth their best energies to accomplish this greatest of works, caring for suffering children, and manufacturing public opinion, which will result in a governmental movement to the end designated, their efforts would soon be crowned with unparalleled success.

For a moment contemplate the scene. Every child in America, no matter how or where born, no matter of what color or nationality, *well fed, well clothed, well educated!* and all being trained in a line of usefulness that shall make them self-sustaining and competent in every sense to discharge all the duties of intelligent men and women in all departments of life! What a spectacle to behold! Spiritualists, what more noble scene can you desire to contemplate? What more noble work can you engage in?

Let this imaginary scene be actualized, and all the secondary objects now so much desired will be easily attained. This is a subject—

this is an enterprise that you have but to present to the best men and women in the world, no matter what their views may be of the hereafter; they will agree with you that it is of vital importance, and they will join with you in agitating it before the world. It has but to be perseveringly presented to be appreciated by all classes. The angel world will join in the effort, and even the sink-pools of vice will be converted to the policy and go for the reform.

If the movement be divested of all religious entanglements, and it is understood to be a movement entirely divested of sectarianism, there is not a soul, however depraved by excesses, that would not rejoice in the thought that his or her children were to be well educated, and well cared for, at government expense, until they were duly qualified to be self-sustaining, and eventually, *honorable citizens*.

At government expense? a narrow-minded, miserly soul will ejaculate. Yes, at government expense. It will be far cheaper to educate the little souls that now fester amongst criminals, in the *rookeries*, under sidewalks and in damp cellars, reeking with filth and obscenity, and abounding with pestilential diseases of our large cities, than it will be to suffer by their depredation upon society, as they grow up to the physical stature of humanity, to say nothing of the expense of the army of officers that constitute the police forces, and for the conducting of prison-crimes for the punishment of criminals for crimes natural to their growth, in the conditions now everywhere existing.

Yes, we say, let every child be well fed, clothed, and educated; and if parents will not do it, we say emphatically, let government require it to be done by public guardians.

Let older offenders against the welfare of the *body politic* be treated like children of a larger growth, under the laws of kindness, which shall *philosophically regulate* them, by giving incentives for the exercise of their higher faculties.

Let a revolution in the education of the people, by beginning with the children, be inaugurated. This will be a bloodless revolution. It will be a revolution in which the keen weapons of thought will be wielded to advantage.

In this warfare the stimulating power will be *love for all that is good and true*. It will be a warfare in which the opponents will rejoice *when they are conquered*. It will be a warfare in which *angel mothers, fathers, brothers, and sisters*, will all join, giving the philanthropist who makes such an aggressive warfare upon ignorance, that spirit of courage and perseverance that will inevitably conquer. It will be a warfare in which ignorance alone will have to be combatted—an enemy that always is vanquished by, and disappears before the light of knowledge.

We were contemplating the scene at that period when the army of little ones shall have grown to the physical and mental stature of manhood; then none but sober, well-developed, well-educated, self-sustaining, moral, truthful men and women shall be found in America. Every child and youth that is *then* born into the world under this government, shall be traveling the same road that the active man and woman had come over, with the superior condition that shall be developed by the united wisdoms of that generation over the present!

Is this task too great to be inaugurated by Spiritualists?—not in a sectarian sense, as we abhor that; it is but another phase of religion—but as true *harmonious philosophy*; as men and women who can comprehend the utility of learning, in all the avocations of life.

The *spiritual philosopher* sees good in all things, and it is the mission of intelligence to cull and combine for *practical use*, that which man's nature demands. In such an effort all good men will join heart, hand, and head.

We most earnestly protest against all efforts to *belittle the philosophy of life* by organizing it into a religious, sectarian, or political movement. On the contrary, we will apply it to all that is good. Every soul acts from the spiritual element that impels it onward, hence it is wise to concentrate that force, and apply it to a proper use. Manipulate it with thought tempered with brotherly love, and it will readily yield to wisdom's ways. Thus it becomes an ally in the enterprise.

Spiritualism truly is like the *leaven* hid in measures of meal; it is *leavening* the mass. The best men and women are imbued with its philosophy. A *practical work* outside of sectarianism, will be most heartily supported by millions of good men and women.

Practical work is what the wisdom of the present age demands. The best minds—the thinkers, care not a pin about national, state, or any other organization of a sectarian character. They demand energetic work that shall develop the minds of the people to an understanding of *living principles* that underlie all life, all action, that is good and true.

Mental and phenomenal Spiritualism is convincing the world that man is a progressive being; that as the mind is trained, so it will act; that as men pass from this life, so they enter upon the next; that as the nation is wise and good, so they attract, and are *en rapport* with the denizens of the next life. If they prefer the inspiration of the good and intelligent in the *next sphere of life*, they must aim for it in their every-day aspirations.

If there is a great mass of the American people who live in ignorance, in vice, in dissipation, they necessarily receive inspiration from those on a *similar plane of thought in spirit life*. This great truth must be impressed upon the minds of the people, so that they may realize the truth, that as they seek the beautiful, the truthful, the amiable, so their aspirations will be crowned or responded to by inspiration of angelic beings, occupying planes in spirit life, where the fruits desired abound.

Hence the corollary from the premise is, all children are well-cared for by our nation, so the angelic throngs which encircle the continent *will be of the pure in heart*, the refined, and the good, by the laws of attraction. The showers of inspiration will be wafted to our earthly shores, that shall imbue all our people with a degree of intelligence and goodness, that we are now incapable of even conceiving of.

Not Appreciated.

Our paper is not always appreciated. It is not religious enough for a certain class.

The nature and intellectual development of the members of the class referred to, will be readily appreciated by the perusal of the following letter from one who now owes one dollar arrears, and seeks to get rid of paying it, by sending us the *missile*, of which the following is a true copy, *verbatim et literatim et punctuatim*.

feb. the 2. 1872

Editor JOURNAL, please Stop Sending this paper, as I Consider it A curse to the human family I had not noticed the Notice for Sending on papers with-out being Notified not to do So As i only signed for it for three months and I Expected it to stop at the expiration of that time

no more papers!
E. John. Cass. po
hillsdale co. Mich—

Be Sure and Send no more papers as it A Curse to the World
to E. John

CARANA, KAN.—A. Lanther write in regard to the persecutions he receives as a medium, at the hands of the Methodists. Never mind that, dear brother. The devout Jews did the same thing to the Christian's incarnate God. He was a very fine medium for healing the sick, opening the eyes of the blind, and doing many marvelous things; hence, those who were remarkably religious, like millions, of the present day, accused him of having a devil in him; indicted, tried, convicted, and crucified him between two thieves. No doubt but what many would like to do the same thing to you. Even that is not so bad as John Calvin did with Michael Servetus. He roasted him to death at Geneva, in Switzerland, before a fire made of green wood.

Can't you stand all the persecutions the Methodists can inflict? They dare not take your life whatever else they may do. Have good courage, brother, the truth will carry you safely through.

Volume Eleven.

This number of the JOURNAL closes Volume Eleven of this paper. We shall publish several thousand copies extra during Volume Twelve, with the expectation that our readers will interest themselves in procuring during the present month new subscribers enough to require them all at the exceedingly low price of one dollar and fifty cents a year.

In No. One, Volume Twelve, we may inform our readers what we intend to do, to make the RELIGIO-PHILOSOPHICAL JOURNAL worthy of their renewed exertions for its extensive circulation.

Will not each old subscriber get one more one, at least, to commence the volume with next week?

The New Railroad Superintendent.

We are informed that Mr. M. Huggert, formerly Superintendent of the Illinois Central Railroad, and lately Superintendent of the Pullman Car Company, was, on Friday, tendered, and yesterday accepted the office of Superintendent of the Chicago & Northwestern Railway, vice John C. Gault, resigned. Mr. Huggert, though comparatively young in years is one of the most prominent and successful railroad men that the West has produced. Commencing a few years back as a humble telegraph operator for the St. Louis & Alton Railroad, by energy and intelligence he soon arose to the position of train master of the same road. Then he accepted the same position on the Illinois Central Railroad, where his merits were recognized at once by President Douglass, and he was promoted to the office of Assistant General Superintendent, and upon the resignation of W. R. Arthur, Esq., about six years ago, he was made General Superintendent of the road. He continued to hold the latter office until about a year and a half ago, when he accepted the general superintendence of the Milwaukee and St. Paul Road, which position he resigned to take charge of the Pullman Palace Car Company.

Mrs. BLAIR, the spirit artist, does not paint portraits; but the spirits, through her, do paint most beautiful flowers and wreaths of flowers, symbolically arranged.

Send her one dollar, and get a beautiful specimen of her work, executed while she is most thoroughly blindfolded. Direct to her at 34 Atlantic Block, Lawrence, Mass.

WANTED—A good steady boy of fair education, to do chores and assist about the office. He must be capable of reading ordinary writing, and of gentlemanly habits. Need not apply unless he wants a permanent situation and has a desire to qualify himself for usefulness. Address—S. S. JONES, 150 Fourth Avenue, Chicago.

J. E. BURR, WEST LAFAYETTE, O, was located at Coshocton, in a notice published in No. 23 of this paper, inviting mediums to visit his town. It was a mistake which occurred at this office.

INVEST ONE DOLLAR AND A HALF, and send this paper one year to some friend.

LITERARY NOTICES.

Criticism on the Apostle Paul, in Defence of Woman's Rights. By M. R. Craven. Barclay & Co., Publishers, No. 21 North Seventh St., Philadelphia. Within this criticism is a vast fund of information of great importance to those who are examining the question. The ideas presented embrace a wide scope, and are expressed in the author's lucid style. It will, no doubt, do a vast amount of good by liberating the minds of the people.

Questions and Answers.

J. J. Morse, trance medium—Tien-Sien-Tie, controlling medium.

In reply to a question, put on a previous evening, with reference to the formation of spirit-flowers, the following answer was given:

A.—We have discovered three methods whereby spirit flowers are manifested to the human senses. The first method consists in the transportation of the flower from one portion of the globe to another. The second is the bringing of the flower from one of the nearer spheres, and encrusting it with the suitable elements taken from the atmosphere. The third method is used by spirits whose greater knowledge of the laws of the universe enable them to mould and manipulate the elements of the flower held in solution in the atmosphere. This form of spirit-flower is only visible so long as it is sustained by the will-power of the spirit. When that is withdrawn it dissipates and ceases to exist. The philosophy of it is that the elements of all physical things are contained in the atmosphere, and those who have the necessary knowledge, can draw from this source the material they want, and shape it into what they like, just as an artisan can manipulate and fashion matter into various forms.

Q. Are the spirit-hands, forms, and faces which appear at the opening of cabinets a similar kind of thing?

A. Not always. Sometimes they are an objective reality; at other times they are only subjective phenomena to those who see them.

Q. Have you investigated the matter of the transference of coloring matter from the spirit-hand to the body of the medium?

A. The spirit in physical manifestations stands in a peculiar relation to the medium. It extracts from his organization certain interior particles necessary to the manifestation. This link is essential to the maintenance of the performance; and, on the breaking up of the spirit-forms, the medium must necessarily absorb certain of the pigments which may have been used to mark the spirit-hands with.

Q. Why is it a matter of such difficulty, and with many apparently an impossibility, to get into communication with friends that one has personally known in the "form," while it seems as if there were spirits without number, always ready to manifest, when the opportunity is offered?

A. We doubt the accuracy of our questioner's statement. Personal communications seem to be the chief product of the spirit-circle. The minds of many inquirers are closed to spiritual ideas that their friends may be thus prevented from approaching their spheres.

Q. We have been informed by investigators that they have found spirits answer moral and religious questions readily, who were unable to give any fact unknown to the medium; how was this?

A. Mediums are sometimes not by any means under full control, and all abstractions, facts, and etc., can not be got through the medium's organism, whereas generalities may quite readily be discussed.

Q. What, in your opinion, is the proper manner for us mortals to pass our Sundays? Is there any reason why we should not, if we feel inclined, work at any kind of labor on that day?

A. It is a vulgar error to suppose that labor is a curse. It is a Divine institution, and the grandest efforts of the soul are manifested by mental and physical labor. All days are alike sacred, and we can not see why man should not think or act on any day, if his object is in accordance with a love of humanity. In the present selfish and overdone state of society, arbitrary times of rest are necessary. But if man's mind and the state of society were harmonious, then each day would bring the rest necessary for itself.

Q. Are idiots immortal—absolute and hopeless idiots?

A. If the spiritual laws permit of the deposition of the spiritual body within the physical body, then they are immortal, for it is the possession of an external form which constitutes individuality. Only a small proportion are incapable of elaborating the spirit-body. When they pass into the spirit-world they are like children, and require the same kind of education and treatment.

Q. Has a dog, with more intelligence than an idiot, any future existence?

A. No.

Q. How did you come in contact with your medium in the first instance?

A. Many years ago—it matters not how long—we conceived the desire to do our mite towards the unfoldment of man's spiritual nature in connection with this new wave of spiritual life on the earth. We endeavored to find a medium suited to our purpose. This entailed much labor and investigation. We eventually found that an organization was about to come into the world suited to our purpose. We connected ourselves therewith, and watched him from infancy to manhood. At the proper moment we brought him in connection with modern Spiritualism. At the same time we perfected our connection with the interior of the organization, and thus became permanently acquainted therewith.

Q. A correspondent in to-day's *Medium* desires to know by what cause the magnetism passes from pole to pole through the human body, when a magneto electric machine is used?

A. So far as we understand the matter, the current of electricity passes into the organism, and follows the usual course of the nerve currents as they make their way through the body. If the current went right through the body irrespective of the nerves, it would entirely disturb the nervous functions. There is a little philosophy connected with it worthy of mention. The electricity generated by mechanical means and from mineral substances, not being animal or vital, does not assimilate with the organism; hence, the action of externally applied electricity benefits the patient by stimulating and directing nerve action, and thus aiding the organism to recuperate itself. Vital magnetism nourishes and is far more potent in bringing back the organism to a normal state of health.

Q. Is it correct to say that there is a spiritual world around us?

A. It has ever been our teaching that there is a spiritual side to the material globe; hence, there is a spiritual world immediately around you. You are spiritual beings in this world.

Q. How far is the place in which you usually dwell distant from this earth?

A. We are located on the nearest zone to earth, at some distance from the point nearest to the planet. Any mind may readily conceive the distance.

Q. Were the prophets influenced in the same manner as this medium?

A. It is patent, and cannot be denied. The power of spiritual communication is limited in its application neither to individuals nor to times.—*Medium and Daybreak.*

WE WOULD CALL ATTENTION to the advertisement of a "Press and Type for Sale," in another column.

\$25,000 pledged to send this paper to new subscribers, for \$1.50 a year.

Items of Interest.

Mrs. Wilcoxson is in Kansas City, lecturing to enthusiastic audiences.

J. M. Holland is lecturing at Council Bluffs, Iowa, with good success.

"Anti-Placiarism."—Please send us the book referred to, and oblige.

Wm. H. Pilcher thinks a good test medium would do well at Chandlerville, Ill.

Fred Allen desires his correspondents to address him at St. Charles, Ill., for the present.

J. T. Cunningham, of Charlton Co., Mo., is represented as being an excellent clairvoyant.

John W. Gates writes: "Mr. and Mrs. Kewlin have been with us, and given some very remarkable tests."

W. H. Fisher, of Denver, Colorado, would like to secure the services of a first-class test medium and lecturer.

Sister M. E. Burns, and many others, have our sincere thanks for their successful efforts to increase the subscription list of the JOURNAL.

J. W. Davidson writes from Oswego, Kansas, that he has been healing during the last year with good success and without making any charge.

"Thrice he armed who hath his quarrel just—And he but naked, though locked up in steel, Whose conscience with injustice is corrupted."

Brother C. P. Vail, of Findlay, Ohio, writes: "Dr. B. W. Freeman, the healer, 116 High street, Columbus, O., is having good success healing the sick in this place. He has had several very difficult and long standing cases."

Wm. H. Smith, writing from Richmond, Mich., says that Dr. Wm. Jordan has been favoring his section with interesting lectures on the "Harmonical Philosophy." Wants a good test medium passing to call on him.

Benjamin Todd is about to take a trip East. He is one of the most logical and eloquent expounders of our faith in the field, and we hope he will find constant employment. He can be addressed in care of this office.

"Underhill on Mesmerism," books and stereotyped plates, were all consumed in the great fire. Falmes-ter's "Artificial Somnambulism," is the only work we can send in lieu of it. That work costs \$1.50; postage, 16 cents.

We have received a note from Dean Clark (too late for this issue), informing us that he has actively commenced his labors in the South. He is an eloquent advocate of our cause, and can be addressed for a short time at Atlanta, Ga., box 470.

C. L. James, as we announced two or three weeks ago, is about to issue a work on Transcendental Philosophy. It will be issued in periodical parts. Mr. James is one of the most profound thinkers of the present age, and his book will be looked for with intense interest.

Brother E. W. Smith, M.D., of Watkins, N. Y., writes: "I have not read the papers yet, but casting my eye over the articles of Hudson Tuttle and D. A. Eddy, of Cleveland, in regard to Mrs. Woodhull and her free-love presidency, we rejoice at the stand you have taken."

A new way of raising money is practiced at Logansport Mite Society meetings. A gentleman seats himself in the middle of a room, and offers a round sum (say 10 cents) to each lady who kisses him. Many of the ladies accept the challenge for the good of the cause; and many, no doubt, accept it for the good of the kiss.

The valuable Hambleton mare, "Laura Cuppy," belonging to J. C. Goods, died to-day from the effects of a cold. She had made, without special training, a mile in 2:42, and could have been sold for \$1,800.—*Morning Call, San Francisco.*

The above fine animal was named after our "Laura Cuppy Smith," who is speaking during the present month in Springfield, Mass.—*Woodhull & Claflin's Weekly.*

Mrs. A. C. Spaulding desires to make the following correction in the report of the Darien meeting: In remarks made by Mr. Lynn, he said "belief in Christ, not religion," instead of "not in religion." In closing remarks it should read, "And if now and then a bubble appeared on the surface," instead of "a bubble of applause."

Capt. R. H. Winslow, will answer calls anywhere in the Northwest. Capt. Winslow was for thirteen years a popular Methodist minister, and was converted to Spiritualism on the battlefield of Shiloh, Pittsburg Landing, Tenn. In that terrible carnage, all his senses were addressed in such an emphatic manner as to completely overwhelm him, even as Paul was converted by the way-side. Address 17 S. Halsted street, Chicago.

M. Reeves, Jr., of Montrose, Iowa, takes exception to the excellent article of D. M. Graham on "Christian Idolatry," that appeared in the JOURNAL of February 17th, and discontinues his paper. He is evidently tainted with orthodoxy to that extent that the sharp points of Brother Graham pricked him. He thinks that our "Search after God," where it portrays the evil effects that flow from "Divine Revelations" to be very wicked. We hope to hear from Brother Graham again on the same subject.

It is affirmed that the Pope has asked the permission of England and Austria for the meeting of the Ecumenical Council in their dominions. Several bishops of the Roman Catholic Church are urging the Pope to hold the Ecumenical Council at Trent, in the Tyrol. The Austrian government, however, does not seem disposed to grant the permission asked by His Holiness for the assembling of the Council within its dominion. Should the Pope be successful in his application, he will not attend the session of the Council in person, but will remain in Rome, and be represented at the meeting by a cardinal.

Hudson Tuttle has been lecturing before the Germans of Cleveland, and so well pleased them that his lecture is to be published in German, and circulated as a tract. Materialists of the Carl Vogt school even are loud in its praise. Mr. Tuttle has won a world-wide reputation by his efforts in the cause of the Harmonical Philosophy. He is vigorous in thought, clear and concise in the expression of his ideas, and at times there is a vein of poetry permeating his writings that renders them exceedingly attractive. His "Arcana of Nature," his "God Idea," and "Christ Idea in History," abound in valuable information, and he may be regarded as one of the strong, brilliant lights of the New Dispensation.

At an enthusiastic religious meeting among the negroes in Blount county recently, when the mourner's bench was crowded with penitents groaning in agony, one of them, a sable dame of elephantine proportions, sprang to her feet crying: "Glory hallelujah! Lord bress de Lamb, I've got religion! Lord, if dis nigger had de wings ob a June-bug, she'd fly right to heaven!" Her enthusiasm was checked at that juncture by a matter-of-fact sister, who raised her head and brought the new convert's thoughts back from the ideal to the real: "You fool nigger, what you mean? If you had June-bug wings, don't you know a wood-pecker'd gobble you 'fore you got half a mile?"

Brother B. writes as follows from Topeka, Kansas: "When Dr. Taylor first settled in this city for the practice of medicine, and to speak before the First Society of Spirit ualists here, the orthodox had a great many hard things to say, but always behind the Doctor's back, and mostly from that coward's castle, the pulpit. These things coming to the Doctor's ears, he publicly challenged the Rev. Dr. P. Mitchell, one of the 'big game' of the Methodist Church, and one of the loudest defamers of the fair name and untarnished character of Dr. Taylor. But his Reverence did not dare to meet him; for he had measured swords with him once before, on the occasion of Dr. Taylor's trial and expulsion from the church for heresy. So the Doctor made the challenge general, and it was at last accepted by the Rev. Dr. P. Mitchell of this city. The preliminaries have been agreed upon, and the debate will come off about the middle of March. The friends of both parties are cordially invited to attend. It will be remembered by your readers that Dr. Taylor became a Spiritualist by slow, careful, consecutive steps in the investigation of this subject, some three or four years ago, and he is now one of the very ablest of our advocates. His lecture in this city for the past four months have packed our hall to the utmost capacity, among whom are many of the best minds of our city—doctors, lawyers, judges, etc. Rev. Mr. Hall, his opponent in the debate, is a shrewd, well-educated man, a Massachusetts Yankee. We expect a rich treat in this discussion, and a perfect triumph for Spiritualism from the hands of Dr. Taylor. The resolution to be discussed is as follows: 'Resolved, that the Bible teaches Modern Spiritualism, and as opposed to Materialism is true.' Dr. Taylor affirms. Rev. Dr. P. Hall denies."

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Personelle.

Having been prostrated by a severe fit of illness which has confined us to our room nearly four weeks, we are glad to inform our numerous friends and readers, that we are gradually recovering; and hope with the returning spring, to experience a resurrection of physical life. Brother E. V. Wilson, who was with us at the commencement of this severe attack, thought as many other mediums and friends did, that the time had come for us to be promoted to another field of labor. We did not see it so; have never felt that our work here was done. Of our personal experiences during these fiery days of fever, we may not speak now, only to say that they were among the grandest and most instructive of our life, and in due time will be given to the world. The consciousness of the presence and loving care of the angels grows stronger every day,—it sustained us through all those hours of suffering, and with the kindly aid and sympathy of loved ones in the form, enabled us to ride the storm triumphant!

E. V. Wilson.

Brother Wilson was with us during January. He gave eight lectures and attended eight circles. This was the first time he has lectured for us, and we are glad to say that all the meetings were satisfactory both to himself and to the audience, which were large and appreciative.

Financially, Mr. Wilson is certainly a success, for, although we paid him liberally, the collections and receipts for the circles yielded the society \$100.07, over his expenses to it. Bro. Wilson believes in the Scripture injunction, that "the laborer is worthy of his hire," and we honor him for this. He loves money,—loves to make it, and loves to spend it, and is liberal with it.

We regret that our health did not permit us to get reports of more than two of his lectures, which we shall send to the JOURNAL for publication. They were bold, original, and at times very eloquent, always forcible and sometimes blunt. Sensitive persons may be shocked at some of his utterances, but most persons are willing to hear them, and they arouse thought.

In the first four lectures he wrestled with the Hebrew God, and we should judge it was quite as severe a struggle as the Patriarch Jacob had. Whether Bro. Wilson received a blessing is for him to say. We did not witness any lameness in him, and we are inclined to think that he held on to this God till after daybreak. His remarks were at times very scathing, but they were from the book itself.

One of the most attractive features in Mr. Wilson's lectures is his demonstrations of the presence of what the old Hebrews called God, but what he, and many of us, recognized as spirits whom we had known. At each lecture he gave illustrations of this character, and in almost every instance they were recognized. We shall give some of these. His delineations of character were striking and original, and added much to the interest of the meetings.

At the circle on the last Sunday afternoon he was with us, the tests were remarkably fine. He first described the spirit of Mr. Barret, who was recognized. The spirit said:

"If the theological drift lead the mind into conclusions not legitimate, we are not to be bound by these when we discover this fact."

Plain talk is common sense. We are either dead men, all of us, or we are living men, there is no half-way. "If a man live shall he die?"

We asked, "Do you mean, 'If he die shall he live?'"

"No. I mean, 'if he live shall he die?'"

He then took five witnesses and described incidents in their lives, each of which was well recognized; and he demanded of the Christians to bring on theirs, but no one responded.

He said: "There is a spirit standing by me who gives the name of Mary Addist, who says there is one person in this hall who knew me."

A gentleman rose and said, "He knew a lady by that name."

There is a spirit standing by a lady, Mrs. Bonnell, who says "his father was killed by an accident when you were about 15 years old,—more than fifty years ago. She could not remember it."

The spirit then asked her if she "remembered when a large black dog ran out at you in the road and frightened you?"

"Yes," she says, "I can recall that as if it were only yesterday." The name of the spirit was given and recognized.

He then described a spirit whose body had been killed by a railroad accident, he was standing by a lady who at once recognized him as one whom she had nursed during his last illness.

He described our friend Dr. Hare, as he saw him walking upon the rostrum.

Lieutenant Grebe was seen and described by Mr. Wilson, he was recognized by several mediums present.

A spirit spoke to one of our mediums, a young man who was an entire stranger to Mr. Wilson, and said:

"If you will absolutely abstain from all stimulants, including coffee and tea and pepper for one year, you will have manifestations that will startle the world."

Several spirits were described and recognized at this time. An old colored woman, giving the name of Aunt Sallie, was not remembered until she said: "It was Jim that stole the spoons." They then recalled her memory, for which she seemed very grateful.

Mrs. Anthony whispered to us that she "saw Stephen Girard walking up and down the rostrum." Mr. Wilson, without knowing this, saw him and said, "There is a man standing up there who says: 'Out from the dark into the bright light of love and life; out from the prison walls of avarice and hardness of heart. Out from the hard chink of gold and silver into the beautiful ether that never dies; out from the bondage of ambition into the soul's spiritual career, surrounded with the glory of the Infinite. I am borne without fear,—borne on the wings of hope into the sea of practical knowledge. Dying without a thought of the future, I awoke to the living truths of the eternal morrow. I, the one-eyed miser, that this city worshiped for his gold, and the priests hated for his infidelity to their creeds. I rejoice that I have kept these from my school of learning.'"

Mrs. S. Anthony went up to a lady—an entire stranger to all but one person in the house, and said to her: "Your husband is here and is glad

you have come, he impressed you to do so."

This lady said her husband had been a Spiritualist, but she had been a Methodist and always rejected the idea. Her husband died several years since. She now lived at Frankford, about five miles from this place. To-day some influence had impelled her to leave her home and come to this hall, which she had difficulty in finding, never having been here before. She was very solemn and impressive in her manner and said, her soul's prayer had been that, if her husband still lived, he might come and make himself known to her; and now she felt that her prayer had been granted; and with tears in her eyes, she acknowledged her consciousness of his presence. Mrs. Blankley, another medium, gave her a name which she recognized as that of a dear friend.

The meeting was one long to be remembered. Our Sunday afternoon circles are among our most interesting and attractive meetings. We invite all our mediums to come and yield to the influence of the spirits. And thus are the multitudes fed; and we have endeavored this time to gather up the fragments that nothing may be lost.

Passed to Spirit Life.

From New Boston, Ill., Feb. 22d, 1872, Louisa B., wife of Wm. B. Myers, in the 41st year of her age.

Mrs. Myers was a woman of fine intellect and culture. She took a lively interest in the reform measures of the day. For many years she has been an avowed Spiritualist. The last few weeks of her life were a grand triumph over the fear of death. To the importunities of orthodox friends(?) that "our minister" might talk and pray with her, she replied, "That matter is settled: I have long been prepared to die!" The friends were unable to procure a speaker, but the large concourse who attended the funeral, attested their appreciation of her useful life.

Quarterly Meeting.

The First Spiritualist Society of Lowell, Mich., will hold their regular quarterly meeting at Union Hall the first Saturday and Sunday in April, 1872.

Mrs. L. Pearsall and C. A. Andrews will be our speakers. Friends from a distance will be provided for. Come! M. M. PURPLE, President.

THE MAGNETIC TREATMENT.

SEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment.

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St. Pear Trees, 2 & 3 years, 5 to 6 ft., \$30 per 100 per 1000
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Stitches and Patches furnished at satisfactory prices. Eight different kinds—samples of each sent at wholesale price, \$3, free by mail. Address F. S. COX, Milford, Mass. v11n13tf

WOOLLEN MILLS.

WANTED a correspondence with parties desirous of starting a WOOLLEN FACTORY. A factory in this part of the country would do a good business in custom work alone, as there is none within fifteen or twenty miles that amounts to anything. This is a great wool-growing country. The undersigned would furnish the Building, Power, and Situation toward such end. An early correspondence solicited. JOHN SPENCER & SON, PAINT VALLEY, Holmes Co., Ohio. v11n16 9t

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We have on hand a Quarto Novelty Job Press, made by Benj. O. Woods, Boston; size of chase, ten by fourteen inches. Price \$50. Also about Fifteen Fonts of well assorted job type, costing about \$60. The whole has been in use only six weeks. We offer the entire outfit for the very low price of

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Time will be given on part of the payment if desired. Reason for selling, the owner is dead, and his widow has no use for it.

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Orders can be sent to that most wonderful Spirit Artist, Mrs. E. A. Blair, whose hand is controlled by spiritual forces, and who can give you a most beautiful spirit painting to the full amount of money sent. It is a fact that the most elaborate work is executed with a rapidity and skill that surpasses all belief until witnessed, while the medium's eyes are perfectly blindfolded. She executes such work before a public audience of the rank and file as readily as in a room by herself. Very pretty specimens of her work will be executed for any one, and sent by mail on receipt of one dollar. She executes very beautiful and very elaborate work, when any one desires to pay a proportionate price for the same, ranging from \$10 upwards. Address her at No. 34 Atlantic Block, Lawrence, Mass.

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Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton Place, New York. Terms \$2.00 and three stamps. Money refunded when not answered.

J. WM. VAN NAME, M.D., box 5120, New York City, will examine patients by lock of hair, until further notice, for \$1.00 and two stamps. Give full name, age, and one leading symptom of disease. v11n12tf

MINNIE MYERS,

Test and Business Medium, will receive calls at all hours from 9 o'clock a.m. to 5 p.m., except on Sundays from 2 to 4 p.m. Terms \$1.00 a sitting. Residence 160 Fourth Ave., up stairs, Chicago.

MRS. S. A. R. WATERMAN, 67 Mulberry street, Newark, N. J., will answer letters, or otherwise, give PSYCHOMETRIC DELINEATIONS, or Reading of Character, from writing, hair, or photograph. Terms from two to five dollars and four three-cent stamps. v11n14tf

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Dr. Dake's Health Journal mailed free to any address, v11n25tf

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Is at 35 Bond street. Call from 9 A.M. to 5 P.M. Will examine patients at a distance by lock of hair, and photographs will be given where they will apply. Magnetic remedies prepared and sent by express on moderate terms.

Inclose \$2.00 and two stamps, with lock of hair, full name and age, with one leading symptom of disease, and address care of box 5120. New York P. O. v11n15tf

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Developed to cure diseases by drawing the disease upon himself, at any distance, can examine persons; tell how they feel, where and what their disease is, at the same time. One examination \$1. Thirty exercises to draw disease at any distance. \$10. Manipulations, \$2.00 each. Treats patients at a distance by letter, by inclosing the sum, giving your name and address. v11n22tf

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Examinations spoken or written through the medium's hand, \$2.00. People at a distance inclose lock of hair and \$2.00 for complete diagnosis of case and prescription of remedies. Sealed letters to spirit friends answered. Terms, \$2.00.

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Dr. P. T. Johnson examines disease by receiving a lock of hair, name, and age, stating sex—\$1.00 accompanying the order. He also prepares a sure antidote for opium and morphine cases; three months will cure the most inveterate case. Chastate case. He also prepares a sure cure for ague, 50 cents per bottle. Will be sent by express. Address him at Ypsilanti, Mich. v11n17tf

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Will diagnose disease and give prescriptions from a lock of hair or photograph, the patient being required to give name, age, residence, etc. A better diagnosis will be given by giving him the leading symptoms. Remedies are not required to do so. Watch the papers for his address, or direct to Hobart, Ind., and wait till the letters can be forwarded to him.

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Will give to those who visit him in person, or from photograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of the attending marriage, directions for the management of children, hints to the inharmoniously married, etc.

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MRS. A. H. ROBINSON.

Healing, Psychometric, and Business Medium, 148 Fourth Ave., Chicago.

Mrs. Robinson while under spirit control, on receiving the lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will without delay return a most potent prescription, and commence eradicating the disease, and permanently curing the patient in all curable cases.

But when her spirit guides no knowledge of the healing art, and when her spirit guides are brought on, and when she fails to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the medicine, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any change that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very rare, and she is not only in the healing art, but in psychometry, test, business, and trance medium.

TERMS.—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering Business Letters, \$3.00. The money should accompany the application to insure a reply.

Written for the Religio-Philosophical Journal.
TRUTH A LIE.

BY MRS. SUSAN C. WATERS.

Swedenborg affirmed that "a truth let down from heaven is a lie in hell." From this we may infer that he realized the distortions, refractions, and misunderstandings of truth that set minds at variance with each other, marring the happiness and jarring the harmony of human life. Evidently many of the properties belonging to matter have their correspondences in the realm of ideas. As a ray of light in passing from a rarer to a denser, or from a denser to a rarer, medium, is refracted from its course and deceives the unscientific eye, so a truth that is clear and direct, may, in passing to lower conditions of perception, become refracted from its course and distorted in its presentation to the eye of a less philosophical wisdom. Is it not for this reason that many self-consecrated reformers have so little influence? and may not this natural fact inspire us all with a degree of humility in our pretensions to a discernment beyond that enjoyed by others?

I remember that some of the inspired and revered prophets of the past uttered that which to-day stands for absurdity, and I am not quite certain that modern prophets, prophetesses, and John the Baptists, will all steer clear of the current of the same natural law which brought about absurdities in the past. Some of the wilder vagaries of "new departures" seem quite likely to linger in those intricate mazes and dark jungles where reform, reconstruction, license, iconoclasm, and destruction are promiscuously interblended.

Their authors tell us that if we are severe, sharp, radical, and extreme in our utterances, it will arouse attention and do much more good. Are we to understand this to mean that we must be extravagant, unreasonable, lay down untenable premises, make false statements, say ridiculous things, and utter unmeaning threats, in order to arrest the world's attention and convince of truth? Can it be possible that truth needs that kind of support and recommendation?

I accepted Tupper when he said: "Scorn not angelic truth because of her evil herald;" but I would spurn false philosophers, masked batteries, unmeaning thunder, and questionable modes of reform, though the diamond of wealth sparkle on the brow and the sceptre of authority be borne in the hand that presents them.

We hear much about casting our pearls before the unappreciating, but perhaps we too seldom question the value and genuineness of that which we present as pearls; and to-day among the world's martyrs not those who are martyrs to their own misconceptions, misdirections, and errors, far outnumber those who are rejected and despised for truth's sake?

I'm inclined to believe that the world mutes out no more criticism, scorn, or contumely, than is healthy as an antidote for radicalism and fanaticism. If we have got a supposed truth from heaven, so represented and understood that it gives the lie to genuine truth, it must be better that, in the words of Solomon, we should be "brayed in a mortar" to see if our "foolishness will depart" from us. Doubtless, bigotry for a time suppresses and crushes out some glorious truths, but she also helps sift out much of the chaff of error; and we who are in search of truth have, perhaps, as much reason to be thankful for as to deprecate the test of scrutinizing intolerance to which new ideas are subjected. At least, for one, I have no idea of moaning like a helpless wail because the hammers and chisels of thought come relentlessly down on the shapely excesses that deform the uncompleted statue of Spiritualism. That statue is not the work of one nor of a few, for even its enemies help beautify its proportions, and make it stand out more divinely true and more gloriously beautiful. It is not worse that our cause should suffer at the hands of its enemies than at the hands of its friends, and to be unwilling to see our errors in the mind of an opposer, is to be bigoted in our adherence to the false and uncomely, rather than lovers of the true and beautiful.

Partisan and sectarian interests all sink into oblivion with the disciples of principles. Leadership is a claim unrecognized by them. The words "follow" and "lead," whether used by ambition or assumption, fall powerless on their ears, while the marshalling of forces and the promulgating of policies arouses no responsive action in their minds, for they feel that to be chained to the car of fanaticism is as objectionable as it is to be weighed down by the anchor of conservatism.

Whatever the ambition of leaders, however erroneous their policies, and however deluded they may be who for a time accept them, so long as the great bulk of Spiritualists, liberal thinkers, and friends of progress remain, as now, independent of leadership, organization, set policies, creeds, articles of faith, positive and permanent platforms, or fixed and unalterable theories, so long Spiritualism will have a healthy growth, unquenchable vitality, and permanent usefulness which no new aspirant for leadership can subjugate or control, and the bitter injustice of no opposer overpower or disprove.

There is a wide difference between following truth and following a particular conception of truth. The one is angelic and eternal, the other a reflection, which, like the ray of light, may be distorted by the medium of its passage and preservation.

Bordentown, N. J.

"The New Disgrace,"

Hudson Tuttle—My friend: I have read with great surprise the articles from your pen entitled "A Protest" and "The New Disgrace," published in the RELIGIO-PHILOSOPHICAL JOURNAL, and my surprise increases when I reflect that the same hand that held the pen which wrote these effusions gave to the world those excellent books, "The Arcana of Nature," and "The Arcana of Spiritualism."

Why do you feel disgraced, my brother, at Mrs. Woodhull's election, if it is as you say, that the American Association of Spiritualists is representative only of the few score, more or less, of delegates, and "as a delegated body, organized to represent the millions of Spiritualists on the continent, it is the veriest sham the light of day ever shone upon?"

About how long since this association became a sham? Was it such in 1868, when the Fourth National Convention assembled in Cleveland? If so, who comprised the "ring" that then and there ran the concern, and who the "management" that gave you time to deliver one of your "orations" which failed to awaken such enthusiasm among the audience as you credit Mrs. Woodhull's short speech to have done at Troy?

If I have learned my lesson of fifteen years' study of Spiritualism correctly, the bottom plank in the platform of that faith is: "Let every tub stand on its own bottom."

Was any one disgraced by any of Mrs. Woodhull's predecessor's in office; or were they all patterns of propriety?

You assisted in the "management" of the Cleveland Convention—why were you not at Troy, that by your vote you might have brok-

en that "tie," and prevented the "disgrace" which has fallen upon you?

Had you been at Troy, you might, perhaps, have saved yourself the "disgrace" of speaking thus unkindly of a woman who bears upon her brow the imprint of a kiss from Lucetta Mott, and whom Isabella Hooker addresses as her "darling queen,"—for you would have known the assertion false that Mrs. W. "spoke in a tone of well affected martyrdom for principle"; since, if you are the honest and spiritual man I have been led to believe you to be, you must have felt and known that her words were the spontaneous outpourings of a truthful and sincere soul. However that may be, I assure you that your intimations that the ballot was stuffed at Troy is untrue. There were three tellers appointed by the president, consisting of Mrs. E. Annie Hinman, Dr. L. K. Cooley, and myself. I acted as chairman of the tellers, and consequently I ought to know what stuffing was done. If you say it was I who stuffed the ballot, I reply that I had two as true and honest Spiritualists as America affords, to watch me and assist me in counting the votes.

You ask "how it was known that only delegates voted, or that they did not cast more than one ballot." Was there the least care taken to prevent, but, by the looseness with which the whole business was conducted, was not every facility afforded for ballot-stuffing?

I answer, that on the final ballot every delegate voted at the call of his or her name by the secretary, the votes being put into hats held by the tellers. When all had deposited their votes, the tellers retired to an ante-room, and counted them. The result was announced from the platform by myself.

I did think I would say something of your remark upon "Joan of Arc"; but every Spiritualist in the land can see how weak you are there. Once deny that Joan of Arc or Mrs. Woodhull have been inspired by spirits, and by the same process of reasoning, I will convict of fraud every inspirational medium on earth.

What man of straw is this you set up when you say: "The grand flood of angel ministrations has not for its sole aim to give the ballot to woman or to make Mrs. Woodhull president of the United States of the World, nor to make men temperate, nor to free the slave, nor to break down the churches." Who said it? Certainly not the American Association of Spiritualists, nor Mrs. Woodhull. On the contrary, when Conservatives cry out against side issues, Mrs. Woodhull, with numerous radicals to back her, proclaims the mission of Spiritualism to be so catholic that it ought to, and must permeate every department of human life.

Brother, let us have no more bickering. The Orthodox world are laughing at us. Let us cease internal contention, while the common enemy is thundering at our gates with his "God in the Constitution" programme. Let us have peace within, and unite against the common foe.

CHARLES HOLT.

Warren, Penn.

Items from New York.

DEAR JOURNAL: Your associate editor, E. V. Wilson, has just closed an engagement here, having delivered four lectures and entertained us at two matinees during the past week. To say that our meetings have proved a success, would be using terms too tame to convey the truth of the matter; for during the time Mr. Wilson has been with us, several persons, in whose philosophy the spiritual has not yet dawned, and to whom the term "Spiritualist" is the synonym of meanness, endeavored by art and trick to entrap the speaker and prove him a vile pretender, they being troubled with the same disease which has rankled in the blood and brain of self-constituted "God's special" in all ages.

But the man Wilson was found equal to the emergency, every time coming off victorious, and sending them to their holes, and in one case a "special" went back into his hole, drew it in after him, and was not heard or seen afterwards. The lecturer came off victorious through the everlasting argument of facts.

Our friends here are well satisfied with the results of the lectures and readings. During Mr. Wilson's public labors here, he gave over one hundred clairvoyant and psychometric tests, ninety per cent. of which were honestly affirmed at the time of the giving, or rallied from the chambers of memory soon after the readings were made.

At one time some one charged that the man Wilson read a Spiritualist well, but failed upon "outsiders." But the only out and out failure made in reading was in the case of D. M. Covey, who is a "double and twisted, dyed in the wool" Spiritualist, and such is the verdict of all concerned.

We do not "put up jobs" for any one here, and do not intend to allow persons to "put up jobs" on us, if the court knows herself, and we think she does. The charges of collusion and deception in these matters are among the weakest arguments and are not worthy of consideration.

The lecturer closed his readings here by describing perfectly two persons in spirit life, whom he said had stood upon the stage several minutes during the last part of the lecture. One was at once recognized as a prominent man of our town by the name of Zena Clark, the other a clergyman, both well known and readily recognized by a large part of the audience. Many persons have pronounced the description perfect and say it is "wonderful, if there is no collusion." Some of our citizens came in with a determination to "beat," but their zeal waned as the trial progressed, and we judge that in future we shall receive their respectful hearing if they come to our meetings, and that we shall not be obliged to remind them of the patent fact that Spiritualists have the same rights under the law and before the law that they have. At first our meetings were much disturbed by those who are licensed to mob heretics, and we see now, as we see in history, that Christians, or those calling themselves such, are the only persons in society who do the persecuting and killing for opinion's sake.

At no time in our life have we seen or known of a band of Spiritualists going into a religious meeting, or any other kind of meeting, and disturbing the same by opposing and trying to break it up in a row; and we hope we shall never again be called on to speak of this matter to a Potsdam audience,—a city of seven churches! Let us pray!

Confucius was asked what might be said in favor of rewarding hatred by kindness. He replied: "In that case with what will you reward kindness? Return bad treatment with equity, and recompense kindness with kindness." One of his disciples begged that he would teach him to die well. He answered: "You have not yet learned to live well; when you have learned that, you will know how to die well." Some persons inquired of him what one maxim expressed the conduct proper for a whole life. He replied: "Never do to others what you do not wish them to do to you." This was spoken five hundred years before the birth of the man Jesus.

I was speaking of the lecturer Wilson, but

switched off to make a point,—backed up by one of the best men,—that is, that although we may be ill treated in our meetings and out, in season and out of season, yet we as a people peculiar in our views, know that it is better to suffer a wrong than do a wrong; and although Christians may abuse and say all manner of evil against us, yet we who look in the perfect eye of causes can readily understand the why of this, and pass on, ever willing to bide our time—work and wait. Every reformer, in every age of the world, has had to work his way through tribulation and venomous opposition. The writer of this communication can remember well when William Lloyd Garrison was dragged through the streets of Boston by an infuriated mob, backed by the Christian church, because he dared to proclaim in public the everlasting truth—Equality before the Law! And we all can remember when the same man was banqueting in the old world and the new, because he had advocated and stood up for the eternal inherent principle, Equality.

"God sends his teachers unto every age, To every clime, and every race of men, With revelations fitted to their growth, And shape of mind, nor gives the realm of Truth Into the selfish keeping of one sole race. Therefore, each form of worship that hath swayed The life of man, is but a passing dream, The mastery of knowledge, Reverence, Enfolded some germs of goodness and of right."

Our friend Wilson wielded no carnal weapons, and succeeded. So may he ever do; and when he, with his compeers who are called to the same work, shall shuffle off the material, and enter more fully into the spiritual, may they continue to thunder the everlasting gospel of humanity in the ears of men and women, until they shall see and know of life and its objects.

S. C. CRANE.

Potsdam, N. Y.

Items from Kansas.

EDITOR JOURNAL:—Topeka has long since earned for itself the honor of being the centre and rallying point of Spiritualism in Kansas. While there are Spiritualists in every village and hamlet throughout the State, Topeka is the only point where a permanent organization exists and constant meetings are held. Experience has demonstrated to us the superiority of the plan of settling speakers. For one year and a half the angels ministered to us through the organism of Mrs. H. T. Thomas, a most exemplary lady and an excellent medium and speaker. Under her ministrations our society grew to very respectable proportions, but she crossed the shiny river and we were compelled for a season to depend on an occasional itinerant. Some three months ago we engaged Dr. T. B. Taylor, whose book, "Old Theology turned Upside Down," has obtained for him almost a national reputation. Mr. Taylor was a Methodist clergyman for over twenty years, but outgrew the confining fetters of creeds and dogmas, and as a consequence lost his head, figuratively speaking. He is now waging a determined and relentless warfare against the superstitions of old theology. He is a thorough Spiritualist, having been converted to our philosophy some three or four years before being decapitated by the "diet of worms," as the Doctor humorously denominates the Conference that expelled him from the ministry. Mr. Taylor has been treated very politely by the ministers of this city, with one exception. Mr. Mitchell, of the Methodist church, who is fast obtaining a reputation as a pulpit black-guard and coward, takes every occasion to assail, not only Mr. Taylor, but the cause of Spiritualism and its adherents in the city, many of them whose shoe-latches he is unworthy to unloose. Dr. Taylor has challenged Mitchell again and again through the newspapers and otherwise, to meet him and debate the points of difference between them, but in vain. Intrenched in "coward's castle," he unblushingly refuses to come forth to battle, virtually acknowledging his weakness and pusillanimity.

Alarmed at the progress of Spiritualism and Free Thought generally, the churches have united and procured the services of Mr. Hammond, the celebrated revivalist. They have rented the largest hall in the city, and will begin this week the grand effort to "win souls to Christ," whatever that may mean. How singular it is that men of ability and judgment in other matters, should be so warped and stupefied in everything pertaining to theology. Here is Mr. Hammond, a man of tact and great magnetic power, who, beginning with the children as being the most susceptible of influence, succeeds in psychologizing and magnetizing the minds and bodies of his hearers until they think and act as one man, and as he wills they should. It is simply an exhibition of psychology or mesmerizing, yet by common consent it is looked upon as an outpouring of the spirit of God; and Mr. Hammond is looked upon as being an especial favorite of the Almighty. How very partial God must be to thus favor one man above all others, when he could as well as not imbue all alike. Why not provide at least one man like Mr. Hammond in every town, so that a constant revival could be kept up and thus the majority could be saved to God instead of being turned over to the Devil as under the present management. I shall take considerable interest in watching the progress of affairs as connected with the coming revival,—every one acknowledges it is sure to come,—and if I find anything worthy of note, I shall not fail to make a mention of it. Dr. Taylor and Mr. Hall, a "Christadelphian," preacher, have arranged for a discussion after Mr. Hammond's series of meetings are ended. The question for discussion is:

"RESOLVED, That the Bible teaches Modern Spiritualism in all its forms, and that Spiritualism, as distinguished from Materialism, is true."

Dr. Taylor affirms and Mr. Hall denies. The latter gentleman is a shrewd, close and logical reasoner, and a very interesting discussion is anticipated. We have been having some very remarkable physical manifestations at a private circle in this city; an account of which I will defer until another time.

W. F. P.

Topeka, Kansas.

TO THE FUTURE LOOKS TRUE NOBILITY.

[These beautiful lines, signed "Helen Vale," were communicated to us some time since through Mrs. Emma Powell, writing and test medium, 303 Chestnut street, Philadelphia. Should you deem them appropriate for a corner in the bright and sunny-faced JOURNAL, perhaps their inspiring sweetness and hope will bless many others as they have us.—W. D. Reicher.]

Why should we weep, and from the light of day, Hide our despairing faces in the dust? Or idly sit with folded hands and mourn The vanished glory of departed dreams—The end of our ambitions and of hope—The toppling down of the bright goal of years—That for which we waited, toiled, and yearned, Starved, and in silence suffered cruel wrong,—Trod down the roses blossoming next our hearts, In striving for the garlands out of reach, That hid a hell of thorns beneath their mask Of blushing buds and raptures of perfume? Why should we weep? Some happier hands than ours In the far future, waiting silently, Beyond the rosy glimmer of the dawn, Shall gather up the broken strands awry, Of baffled projects and defeated aims, And weave them into bright, victorious wreaths Of fame and fortune for all coming years, Immortal as the sun and moon they crown.

Junius Unmasked.

I would call attention to a very lengthy and egotistical article in the Chicago Evening Journal, of Feb. 10th., by E. C. Towne, and copyrighted. He bases his copyright on a "discovery" as he calls it, but his discovery is based upon a blunder in dates, which if he has any self respect, will operate as an eternal quietus on him. Here is the blunder. He says Thomas Paine, "In 1761 came to the vicinity of London in the capacity of assistant in school. His wife had recently deceased. Then for a period of years he was an exciseman at Lewes," etc. The fact is, he came to London and taught school in 1765—not 1761, and his wife died in 1760. From the above blunder he draws a blundering conclusion in regard to the time Mr. Paine went out of government employ. He says: "If this period (when he was an exciseman at Lewes) was eight years as one account before us declares, it closed just before Junius began to startle the world, and we know of nothing which Paine was engaged in during the three years of the Junius letters." He then goes on to say: "At the same time (when the letters were begun) Paine had ceased his labors in the excise, and was a citizen of the world, living doubtless in some humble retreat, but free to move as occasion required. Domestic ties no longer restrained him for he parted from a second wife," etc. If Mr. Towne had read the New Am. Cyc. Art., Thomas Paine or even Junius Unmasked, carefully, he would not have so disgraced himself by writing two columns upon and copyrighting the above blunders. The facts are: Mr. Paine entered into the excise employ the second time in 1769, and did not quit it till 1774, at which time he parted from his wife. But Mr. Towne would have us believe he left his wife for over two and a half years before he married her. If Paine wrote the letters of Junius, he was in the government employ and would be better enabled to obtain his information as a detective than he would out of it. But Mr. Towne says, being out of government employ Mr. Paine obtained his information of Franklin, which is speculation founded on falsehood.

I feel for the literary reputation of Mr. Towne, for he has not only exposed his mental weakness in reasoning and want of information in statement, but has also exposed himself to the just ridicule of his fellow men, in his vain assumption of gifts which nature has never bestowed upon him.

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LORENZO MEEREN.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

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Just

Frontier Department.

BY E. V. WILSON.

Our Eastern Tour—No. 7.

Tuesday, Jan. 30th. Rogers Ford, on the bank of the Schuylkill River, thirty-two miles from Philadelphia, via the Philadelphia and Reading Railroad. This road is one of the best in the United States,—made of all steel rails, runs as smooth as a child's carriage on a parlor floor, and built with the full purpose of meeting the local wants of the section through which it runs. On this road we had a pleasant ride up the

SCHUYLKILL VALLEY.

one of the finest in the United States, dotted with villages, beautiful country residences and parks, and abounding in fine natural scenery, as well as being one of the finest farming countries in the world. We were in a sort of dream, looking forth from the windows of our soul, drinking in the beautiful winter views of this truly beautiful valley,—when we were startled out of our dream by the breakman's shout of

"VALLEY FORGE!"

Oh! what recollections of the past rushed through our brain on hearing this name called. In a moment we were with the heroes of the Revolution, with the hungry, frozen and ragged army of Washington. We saw those old veterans tramping through the snow bare-footed, nearly naked; on short rations,—some starving, watching, waiting for the beacon star of Liberty to take its place in the New World, as one more in the great family of nations. Then the sons of the North and South were brother in arms under a Virginia leader,—fighting for freedom. Then swiftly gliding back over the clairvoyant currents of life, how changed to-day! The sons and daughters of the North and South,—unlike their fathers and mothers,—are watching, waiting for separation, for the setting of the star of Liberty! Then may we exclaim in the language of

WALT WHITMAN,

"Blow again, trumpet,—conjure war's wild alarms! Swift to thy spell, a shuddering hum like distant thunder rolls.

Lo! where the armed men hasten—ho! mid the clouds of dust, the glint of bayonets—I see the grim-faced cannoniers—I mark the rosy flash amid the smoke—I hear the cracking of the guns! Nor war alone—thy fearful music—song wild player, brings every sight of fear—The deeds of ruthless brigands—rapine—murder; I hear the cries for help!

I see ships foundering at sea—I behold on deck and below deck the terrible tableaux."

All is gone, when one of those grand old stars—the noble thirteen—drop out of their brilliant constellation. The setting broken, their glory gone, the Union lost! The Gods forbid! "The Union must and shall be preserved!"

"ROGER FORD!"

shouted our breakman, disturbing our dream, bringing us to a sense of our position. We grasped our carpet-bag and hurried out of the cars. On the platform of the depot, we were met by Captain Sam. Egolf, who greeted us with a brother's welcome,—then taking us to the pleasant and happy home of Harry Buckwalter, in which we felt that we were welcome. We gave two lectures in this place,—we believe the first on the subject of Spiritualism, ever spoken here. The hall was well filled on each night, and we gave several fine tests, of which the following will be of interest to our readers:

NUMBER ONE.

To a man, a keeper of the village tavern, we gave a close reading of character, marking his likeness to the father and mother; also giving three dates in his life, of marked importance. We then called for approval from those who knew him. All conceded that it was strictly true; and the man himself said "It is correct in every respect."

"Save one," said a friend of ours.
"And what is that?" we asked.
"He sells whisky."
"Does he?"
"Yes, sir!"
"Has he a license to sell?"
"Yes, sir!"
"His license is granted him by the officers legally elected for that purpose?"
"Yes, sir!"

"Very well sir, we would sell whisky, if we were in his place. And you have no right to find fault with him. You, sir, and every other sovereign voter, who voted a license law, or for officers to grant this man and others, the right to sell whisky, or other intoxicating drinks to your sons, brothers, fathers, or to yourselves,—have no right to find fault with him! You are to blame; you the sovereign voters, and none else! Put the ballot into the hands of your women, and this crying evil will be done away with at once."

NUMBER TWO.

An old man, a Christian (we believe an exhorter in the church) got up to leave, and as he arose, there stood with him a woman and little boy, and as he stepped into the aisle to go out, we said, "The man now leaving please wait a little." He stopped reluctantly and with a defiant look of disapproval, turned toward us. As he did so we said: "There is a woman from spirit-life, standing with you, and she has with her a little boy, who has been in spirit-life some time. This woman died very early in life, and is your sister, and has with her your son. Then we gave a full and minute description of them, even to minutiae,—again stating this woman has been long in spirit-life. What do you know of this?"

"I never had a sister, sir."
"Then you had no sister."
"I never had a sister, and have none now."
"Did your mother ever bury any children?"
"Yes; but they are dead, and I have no sister."
"Was one of those children your mother buried, a girl?"

"I had no sister, I tell you!"
"We do not care whether you had a sister or not,—was one of those children buried by your mother, a girl? Answer us; yes, or no?"

"But she is dead."

"The girl?"

"Yes."

"Then your mother buried a girl—a daughter."

"Yes, but she is dead—died long ago, and was buried, hence she can't be here."

"Then you had a sister?"

"Yes, but she is dead."

"That will do so far as the sister is concerned. Now how is it about the boy, your son? please answer."

Then, readers, this Christian wheeled on his heel and left the hall. A man then spoke, saying, "He has lost a son, such as you have described, and I put up a fence around his grave."

Thus this Christian man sought to, and did avoid the truth. Why? Because it conflicted with his religious dogmas.

Ab, Christianity! you have many sins of omission and commission to answer for in that day, when you stand before the soul-mirror of your future!

Two boys were seen and identified, who were drowned some years ago.

E. V. Wilson's Appointments for March.

We will speak in Watertown on Saturday evening, Sunday afternoon and evening, and Monday evening, a seance—the 9th, 10th and 11th. We will be in Moravia on the 13th and 14th. We will lecture in Rochester on the evenings of Friday, Saturday, and Sunday P.M., at 2½ o'clock; also Sunday evening at 7½ o'clock, the 15th, 16th and 17th; in Ellicottville on Monday, Tuesday, Wednesday, and Thursday evenings, the 18th, 19th, 20th and 21st; in Nile, Allegany Co., on Friday, Saturday, and Sunday, also Sunday morning, the 22d, 23d and 24th; in Pultneyville, N. Y., on the evenings of Friday, Saturday, Sunday and Sunday morning, the 29th, 30th and 31st.

All the above places are in the State of New York. We will speak in Erie, Penn., on Friday, Saturday and Sunday evenings, April 5th, 6th and 7th; also on Sunday afternoon at 2½ o'clock.

Look to your Accounts Carefully.

Our mail list is now in type, correctly as we suppose, with exception of *new subscriptions or renewals* that have come to hand within the last two weeks.

It is our design that every subscriber look carefully to his or her account as found printed upon the yellow slip attached to the margin of the paper, or upon the wrapper. If any one does not understand the manner in which their account is kept, turn to the head of the first column of the fourth page, and study it well so as to fully understand it, and then if our account with you is not correct, write and tell us explicitly wherein there is a mistake, and it shall be corrected.

It is probable some subscribers may not have been properly credited since the fire, but we have every letter that has been received, and can easily correct any mistake on having our attention definitely called to it.

We desire to correct all mistakes immediately and have every persons account appear as it truly should—hence we say *report definitely* any mistake that may be observed, immediately on reading this notice, and oblige yourself as well as the publisher.

Again we say if anyone has subscribed for the paper and fails to get it, advise us of the particulars *without delay* and the paper shall be sent immediately for the full length of time subscribed for.

If anyone gets two copies where one is ordered, inform us of that fact and oblige.

A Special Request.

Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor. Neither has any relatives able to assist him.

Our special request is this, that each reader of this item, immediately and without one hour's delay, inclose in an envelope directed to each of the above-named worthy brothers, *ten cents*, and send the same off to them in the first mail. Each of them will report in this JOURNAL the amount they thus receive.

If in four weeks therefrom any one who shall make such a donation shall feel to regret having done so, by notifying us of the fact, he or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little *mite* will not be missed by the donors. In the aggregate it will make these suffering brothers comfortable for a whole year—aye, more, angels will smile upon and bless you for the deed.

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Baker and Kent.

The following sums have been sent to this office during the past week, instead of directly to them as they should be. Friends will please send directly to Austin Kent, Stockholm, N. Y., and Joseph Baker, Janesville, Wis.:

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Lemuel L. Freeman.

Chillicothe, Ohio, Jan. 30th., 1872.

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Yours sincerely,

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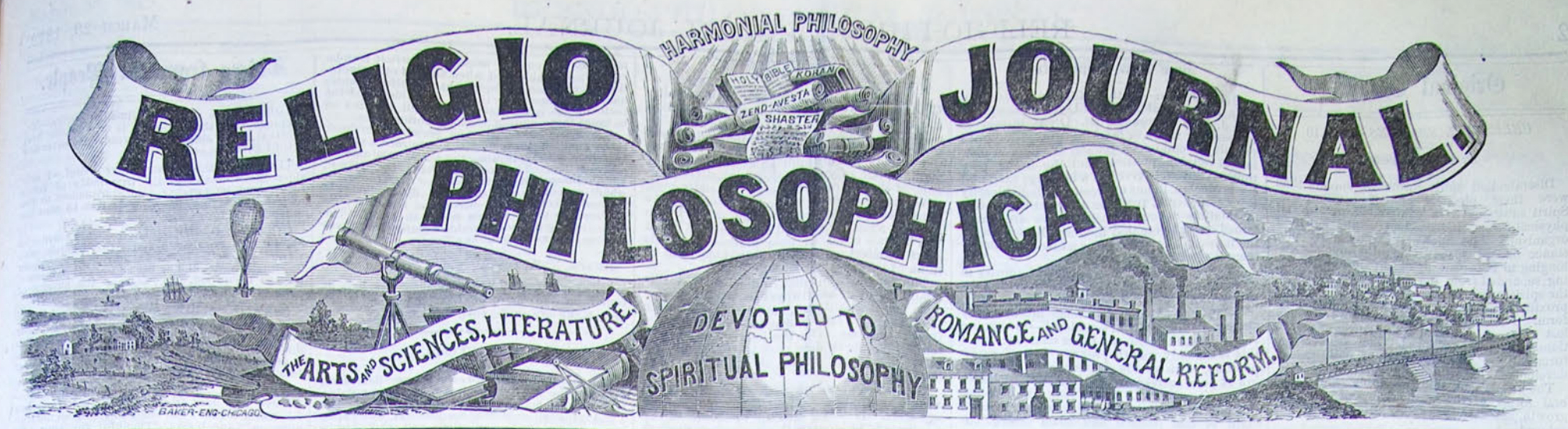
Dr. Fahnestock is a thorough believer in spirit communion, and teaches in this work the *modus operandi* to a demonstration.

The following is a Table of Contents of this valuable work.

CHAP. I. Historical Survey.—Moses not a discoverer of the state.—The theory of it.—Its examination by the French commissioners.—Their conclusions.—The author's remarks.

CHAP. II. Of the causes which have retarded the progress of the science.

CHAP. III. Of the conditions necessary for the production of the somnambulant state



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

CHICAGO, MARCH 23, 1872. VOL. XII.—NO. 1.

THE WONDERFUL DR. SLADE.

Full Exposure of His Spiritual Tricks and Traps.

[From the New York Sun.]

Doctors Slade and Simmons are famous. They have been famous in certain circles for several years; but have become particularly famous within a few months by reason of sundry remarkable phenomena attending their practice, indicating a supernatural partnership in working if not in practice.

DR. SLADE

is in the prime of life, vigorous, active, keen as a razor, and sly as a fox. Through his many admirable qualifications for business, he experienced but little difficulty in getting under weight in the metropolis as a champion practitioner of mediumistic wonders. But there came a day of gloom to Slade, a day of despondency, of doubt, of almost despair. The Sun which shines for all, price two cents, sent forth to the world, last fall, a revelation of wonders performed in the little-out-of-the-way village of Moravia, never dreamed of in Slade's philosophy. There the spirits of the departed assumed to appear face to face before mortals, and to speak again with the natural voice. Moravia had a secret that he must divine; with this object in view he temporarily closed his establishment, and, carpet-bag in hand, started on a pilgrimage to

THE CAYUGA COUNTY MECCA.

Arriving there he assumed the meek and lowly air of a seeker of truth. He didn't tell old Keeler that he suspected a trick. Not a bit of it. He was one of the most credulous visitors to Mary Andrews' dark room. He called up the ghosts of all his ancestors, and pretended to recognize each in turn as it was presented. But with all the keenness of his keen nature he scrutinized each face in turn as it appeared, and noticed all the surrounding circumstances. By his assumed credulity he won the confidence of old Keeler and Mary Andrews, and was permitted to remain day after day enjoying the communion with absent ones with a devotion that few manifested. The whole house was open to him, and in the intervals of sittings he was free to make observations and take notes, which he did to the fullest extent. He even went so far as to approach the medium with a proposition that she should come to New York, where a wider field would be open to her, and under his direction she could reap an abundant harvest of greenbacks. But Mary Andrews didn't nibble at this bait, and Slade having gathered all the light and knowledge he could returned to New York.

THE WHISPERED RUMOR.

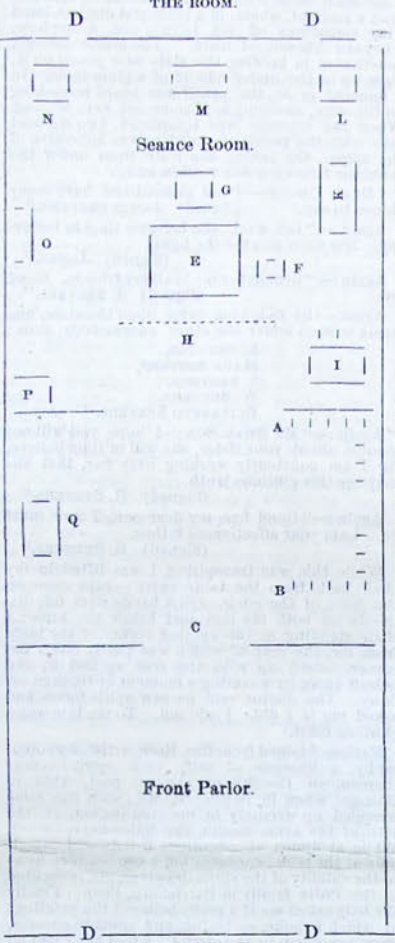
Soon after Slade's return home it was vaguely whispered through the circles of the faithful, which, thanks to the THE SUN's revelation, were agitated about the Moravia developments that the spirits were dissatisfied with the arrangements at old Keeler's house, and would soon transfer the theatre of their physical manifestations and bodily visitations to New York. This whispered rumor was, of course, gladly received and generally believed. In the mean time Slade began experimenting and making preparations to entertain the ghostly visitors. All his patrons were carefully advised that great changes were in progress; that the day was fast approaching when the spirits would exhibit themselves to all comers in his rooms; and that everybody would be able to see and converse with their lost friends. One day Slade brought in some black cambric, and summoning his housekeeper, instructed her to cut it up and sew the breadths together so as to form a square screen, in which an aperture was cut sufficiently large to admit of a human face. This screen, when finished, was hung on the Doctor's private room, and that for a time was the last of it, so far as anybody but himself knew. But Slade spent a great deal of time in that private room by himself, evidently practicing the performance he subsequently brought out. All the time, however, he continued to promise his expectant patrons that the spirits would soon show themselves, and his controlling spirit would confirm the promise by the authority of the unseen power.

THE NEW HOME OF THE SPIRITS.

But for some reason or another, not yet fully explained, Slade found his Twenty-second street home unsuited to the new business he was preparing, and accordingly pronounced that the spirits directed him to remove. He secured a house in West Forty-second street, near Seventh avenue, to which he removed, professedly under spiritual direction, on the 10th of October last. This is an English basement house, with stairs in the centre, the parlors being on the second floor. On the ground floor is an entrance hall, leading back to the staircase and dining room, which occupies the rear. The room in front, opening off the hall, is used as a reception room and office. Here Simmons presides and collects the fees. The bill of charges is conspicuously posted on the wall of his room, and includes the following items:

- Sittings, materializing, \$5 00
- Sittings, ordinary business, 3 00
- Sittings, medical consultation, 2 00
- Medicine, per bottle, 12 00
- Medicine, two bottles, 20 00
- Board per week, includ'g med'ne, \$30 and 35 00
- Board per week, awaiting development, 20 00

Slade's room is the rear apartment on the second floor, or what would ordinarily be called the back parlor. This floor is divided into three nearly equal sized rooms, the middle division being a sort of hall-way, containing the stairs leading both up and down. The general feature of this floor, and of Slade's operating or seance room, can be gathered from the following diagram:



- A. Stairs to first floor.
- B. Stairs to upper fl'rs.
- C. Folding doors.
- D. D. Windows.
- E. Table for sittings.
- F. Slade's chair.
- G. Visitor's chair.
- H. Cambric screen.
- I. Wardrobe.
- K. Lounge.
- L. Marble stand and silver pitcher.
- M. Sofa.
- N. Ladies' writ'g d'sk.
- O. Grate and mantel.
- P. Attache.
- Q. Piano.

HOW SLADE DID IT.

When Slade moved into this house he caused a new cambric screen to be made considerably larger than the first one. It is about six feet high and four and a half wide, and is suspended from a string or wire stretched across the room just within and in front of the folding doors opening into a seance room. These folding doors are reinforced with heavy drapery on the inside, which is drawn close when the doors are shut and the performance begins. The windows of the room are also covered with heavy curtains. In fitting this room for business, Slade caused a large wardrobe to be set in it in the angle formed by the dividing partition and the west wall, convenient to the position he occupies while displaying his wonders. Directly behind him and close to the wardrobe is a lounge, as seen in the diagram. These articles of furniture and their positions are important. Slade always occupies the chair indicated by the letter "F," and requires his visitor to sit in the chair "G." He admits but one visitor at a time, except occasionally in the case of a husband and wife who are particularly credulous.

THE FIRST GHOST.

It was sometime after Slade moved into this new house, and had completed all his arrangements, before he mustered up the courage to produce his ghosts. His first attempt was of an experimental nature. He found a lady who had been a friend of his deceased wife, and who was not a Spiritualist, and induced her to sit several times, at each of which sittings the pretended spirit of Mrs. Slade would make communications to the lady, finally promising her at a certain time to appear and show herself. At the appointed time the lady was present, and Slade was in his seat. A single flame of gas in the chandelier over the sitting table was burning dimly. The room was shadowy and still. The black screen hung sombre and motionless before the visitor's eyes, while the opening in its upper part was barely discoverable in the gloom. Presently Slade broke the silence by saying:

"Oh, what beautiful spirits! The room is full of them!"

"The lady could see no spirits, and so expressed herself."

"Over there," said Slade, pointing to the opposite corner; "over there by that writing table," thus directing his visitor's gaze from himself and from the screen. "There, now, they are moving along by the grate. Don't you see them? They are so beautiful! They are dressing themselves now."

The lady searched with her eyes in the direction indicated, but could see nothing. Presently a motion of the screen was perceptible, and in a moment more a face appeared at the aperture, but was immediately withdrawn. Again it appeared, but was again as quickly withdrawn.

"That's 'em," said Slade, meaning his wife. The lady thought it did resemble her former friend, and called to it to appear again. It did show itself again, when both agreed that it must be the former Mrs. Slade. The lady was convinced that she had seen her old friend, and

left the room persuaded that there was a reality in Spiritualism. At Slade's request she wrote an account of the seance and the apparition to the Banner of Light, painting it in glowing colors and vouching for the verity of what she had seen. Her communication was printed, and Slade was thus introduced to the world as the metropolitan producer of spiritual visitations. It was a big card, has been well played since, and has yielded handsome returns.

A HITCH.

But just at present there is a hitch in the Slade & Simmons ghost manufacturing shop, and the spirits fail to respond to the summonses of the faithful. In the guarded language of the head of the establishment, the conditions are temporarily disarranged. The spirits are great sticklers for conditions, and require that the utmost harmony shall prevail among all concerned in order to the development of their powers. But a flood of suspicion has been thrown upon Slade's operations, and until these are removed the wary ghosts provokingly maintain a respectable distance from the place. It is not the intention of this article to relate the sights that have been seen there, nor the wonders produced, but merely to strip the show of its supernatural coloring and expose it to the world in its real guise of humbuggery. Therefore many interesting incidents of deception are omitted, and the simple denouement is hurried on.

SLADE'S CONTROLLING SPIRIT.

Slade, as a medium, professes to be controlled by an Indian spirit whom he calls Owasso. He also has another familiar spirit whom he styles Dr. Davis, who influences him occasionally in delicate medical cases. But Owasso is the great spirit who bosses matters generally, and has particular supervision of the facial show. Owasso is careful not to show himself, but possesses Slade's body, and uses his linguistic powers when he has anything to say to mortals, making very bad Indian talk, and much worse English of it.

COMMON SENSE.

Among the visitors to Slade's room in search of ghostly apparitions were some people who had common sense, and an ability to add two and two and make four. These noticed sundry peculiarities about the show that were not altogether natural and easy. Thus it was a common experience with visitors that Slade prefaced the actual appearance of his ghosts by directing the attention of the sitter to the opposite corner of the room—to the vicinity of the writing desk, as indicated in the diagram. This was a small matter; but as it occurred at every sitting, no matter how frequent the sittings were, and was the common experience of all visitors who compared notes, the circumstance became at least suspicious.

Another usual and common experience at tracted attention. During the preliminary sitting before the ghosts were ready to display themselves, Slade usually became entranced, when Owasso, the Indian spirit, would possess him and retail wisdom in doses to suit the mental condition of the sitter. These doses of spiritual wisdom usually abounded in laudations of the "glorious truth" of Spiritualism, or the "happy reality" of the manifestations about to be given, with an indefinite amount of face-slapping, chair-turning, garment pulling, and other curious manifestations interlarded. Then the medium, Slade, would become apparently exhausted, and the spirit would direct him to take some medicine. On this Slade would rise from his chair and turn to the wardrobe, as indicated on the diagram, which was at his left hand and just out of range of the visitor's vision, and opening the door engage in sundry operations, the nature of which could only be judged by the sounds, which, however, were made to represent the handling of glassware, as if getting a drink. Then he would return to the table seemingly refreshed, and soon after the show would proceed. Whether that visit to the wardrobe was for the purpose of arranging machinery or to let out a confederate to take his position behind the screen the reader may judge. In any event the performance in that respect was a bungle that would have made old Keeler and the Moravia ghosts blush and repudiate the bungler.

THE DISCOVERY.

One day an unusually shrewd visitor, in passing out of the room after the doors had been thrown open, noticed something white lying upon the floor behind the screen. He picked it up, and found it to be a fragment of illusion lace. The presentment of a female had been shown to him during the sitting, and the visitor remembered that the neck and shoulders of the apparition seemed, in the dim light, to be lost in a misty film. In this material fabric he fancied he had discovered the secret of the shadowy form; but he said nothing, though resolved to repeat his visits, and follow up his investigations.

COL. FISK'S GHOST.

On another occasion the rotund figure of the late Col. Fisk was shown, all resplendent with gold lace and toggery of war. Other faces were also shown, including the female with the misty form. After the close of the seance the visitor managed to leave the room with great deliberation, though without attracting Slade's attention, who was occupied within the room. On passing the screen the visitor stopped, and on a hasty search of the floor underneath the aperture found not merely fragments of lace, as before, but bits of silver tinsel, spangles, thread, pins, and other dubious nothings, that served to give a substantial coloring to the ethereal things that had been shown. Thus the visitor became firmly convinced that what had been seen as spiritual, was, in reality, the veriest sham and humbug. Still a close mouth was retained, and opportunities for further investigation sought.

THE TELL-TALE SPOOL.

In due time another sitting was had, at the conclusion of which the visitor, who by this time had established familiar relations with Slade and was not looked upon as a skeptic, made free to leave the visitor's chair and take a seat upon the lounge behind Slade's seat. Of course this was a bold movement, but was accomplished in such a nonchalant manner that no notice could be taken of it. Once on the lounge the visitor's time was diligently employed. Though facing the doctor, and conversing with him with seeming earnestness, the intruder's hands and feet were diligently employed. The doctor seemed nervous and fidgety and desirous of getting away, but his visitor was not to be driven off by hints. Finally, in running his hands along the edge of the lounge with seeming carelessness, the visitor struck something that felt suspicious. Without betraying, by a look, his discovery, the fingers soon traced a delicate thread leading away toward the screen from a spool, secured in the folds of the upholstery of the lounge. The spool was secured with out little difficulty, and a subsequent examination of it showed it to be filled with fine black silk, a thread of which would be absolutely invisible in the uncertain light of that room. This discovery absolutely satisfied the visitor of the cheat that was being performed. Still there was yet lacking proof positive, which could only be obtained by the discovery of the figures themselves that were used to represent the spirits, and which there was every reason to suppose the doctor kept carefully locked up in the wardrobe.

A SIGNIFICANT FACT.

One further and most significant fact was gained by a comparison of notes among visitors. (It will be remembered two visitors, unless man and wife, were not admitted at the same time.) This fact was the singularly uniform character of the spirits shown, indicating a scant supply at the doctor's command. Thus there was a single baby, judging from its size, though it was supplied with a change of garments to suit varying circumstances. Then there was a beautiful blonde young lady, with curls, and another of about the same apparent age, who was a brunette, and these two were required to answer for all young ladies who might be summoned to the spirit land. The imagination of the visitor, and the gloomy, shadowy light of the room, were required to fill up the bill and challenge a recognition of the apparition as the desired one. Then there was an old man who stood as grandfather to all comers, and an old woman was equally as accommodating as a grandmother. These, with Col. James Fisk, Jr., made up the company of the establishment. The interchange of experiences and observations among visitors revealed the paucity of the stock company, and led to the firm belief that these six figures, or some of them, were used for all comers.

A GREAT DISCOVERY.

The suspicions of the genuineness of the performance finally reached the inmates of the house, of whom there were a number staying there as boarders, at the exorbitant prices mentioned above. Among these the matter became a subject of conversation, and finally an investigation was resolved upon. This was easily realized, but not so readily executed. The seance room was carefully guarded, or in Slade's absence, the wardrobe and other hiding places in it were carefully locked. But it so happened a couple of weeks ago that the doctor passed out, leaving a key in the wardrobe. The committee of investigation were on the alert, and quickly had possession of the room. The wardrobe was found to contain a demi-john filled with the quack medicine Slade retails to his patients at \$13 per bottle, a few empty bottles, and a goblet. The key of the wardrobe was found to fit the closet in the lower part of the writing desk, and in there was found Col. Fisk's uniform, Slade's Indian outfit, a mass of illusion lace, and several masks corresponding to the faces shown as spirits. The masks were not critically examined, nor their number ascertained, the committee being disturbed at this point in their investigations by approaching footsteps, and compelled to beat a hasty retreat. But the daring explorers did not escape without discovery. They were seen leaving the room, and in their haste the door of the closet was left open. It was thus clear to Slade, who came in at the moment, that his secret was out.

OWASSO'S TALK WITH A WHITE SQUAW.

Slade was too good a tactician to make a row at this important juncture in his affairs; but still he couldn't pass it in silence. What should he do? That was the question that troubled him sorely. At last he summoned his partner Simmons to a conference with him, and finally Simmons' son, who has been charged with being Slade's accomplice in the deceptions, was called in. After a prolonged secret confab one of the investigators was summoned, the message to her being that Owasso wanted to see her. The lady responded promptly. Slade pretended to be in a trance on her entrance, and controlled by the Indian spirit, who challenged her as follows:

"White squaw been in here?"

The lady repudiated the charge.

"White squaw been in that closet?" repeated the knowing savage.

Still the lady denied her charge. She was thereupon dismissed and another lady summoned. The second lady happened to be out of the house at the moment and could not respond. The first lady, however, on seeing that somebody must be charged with the illusion, boldly resolved to face the music and shoulder the responsibility. So, going back to the room, she pretended to have lost no faith in Spiritualism, and called for Owasso. Owasso promptly took possession of Slade and

announced his readiness to hear what the "white squaw" had to say. The lady thereupon acknowledged her prying conduct and the reasons that led to it. Instead of being angry, Owasso, through Slade, seemed greatly amused at the circumstance.

"Owasso no blame white squaw," he said. "White squaw all right. White squaw think she find something. Make her doubt. But white squaw mistaken. This great reality. No humbug. Medium had masks for other use. Medium would have shown them to white squaw soon."

This and other silly responses were poured into the lady's ears to dissuade her from the conviction that the paraphernalia she had found was used by Slade in producing what he terms "materializations," and to end the scene the lady professed to be satisfied, and left the apartment. Subsequently Slade gave her three separate excuses for the presence of the masks, all different from the excuse made by the pretended Owasso. But she was so disgusted with the whole performance that she left the house for good.

AFTER THE DISCOVERY.

of which Slade assumed to make so light, his "materializations" came to a sudden end. In excuse he says that the "conditions" have been somewhat disturbed, but that the spirits have not deserted him, but will manifest themselves even more brilliantly than before in a short time. But he is very watchful of his apartments now. A Mr. Martin, of Boston, who has been boarding at the house for a number of weeks awaiting development as a medium, and who, strangely enough, had never been permitted to see a spirit, is now placed in charge of the room when Slade is away, and is required to remain there constantly to keep out intruders.

The business has been a profitable one to the operators, probably quite as much so as any confidence operation in the city. A short time ago he had a gentleman there named Aiken, from Pittsburgh, whom he toled along from week to week, bleeding him without mercy. Under the thin guise of the Indian spirit's controlling influence, Slade told this gentleman that he must get an elegant diamond cross for the medium, which Aiken went off and purchased without questioning. He also wrung large sums of money out of the same victim, who only detected the swindle when he had been thoroughly robbed. Similar instances might be multiplied almost indefinitely. In fact, Slade's victims were usually men or women of means, and many of them were educated people who ought to have known better than be caught by such a glaring humbug.

THE SPIRIT PORTRAIT.

One article in Slade's house on which he prides himself greatly, is a portrait of his deceased wife. This occupied a conspicuous place on his parlor wall, and is shown to all visitors as the work of the spirits. And thereon hangs a tale. When he was living in Jackson, Mich., there was a female photographer there named Mrs. Geer. This woman took Mrs. Slade's photograph. Subsequently Mrs. Geer removed to Detroit and set herself up as an artist in oil paintings, particularly portraits. When Mrs. Slade died, Mrs. Geer hunted up one of the photographs of that lady she had formerly taken, and with her camera reproduced it at life size. This she colored in oil and sold to Slade. As Slade knew that none of his friends had any knowledge of the existence of a portrait of his wife, he laid the plan of producing this as a spirit painting. He intimated that the spirits had told him that at a certain time they would present him with such a picture, and invited a number of them to his house to see it. He had previously removed the canvas from its frame, which was left standing empty in the parlor. In due time, when the company had all arrived, he pretended to get under spiritual influence, and was directed to go into a dark closet. He went in, and remained there with the door closed for a long time, then came out with the canvas in his hands. The picture was pronounced a perfect one of Mrs. Slade. The company, of course, believed what Slade represented to them—that the spirits had guided him in producing the picture during the time of his retirement in the closet; and all his dupes to this day look upon the picture as incontrovertible evidence of the reality of modern Spiritualism.

(See notice on editorial page.)

Orthodox Lunacy.

A young man kicked up a remarkable bobby in Mr. Beecher's church Sunday before last, and after a considerable muscular exercise on the part of the deacons and tithing men, was put out upon the sidewalk, and transferred by a convenient policeman to the station-house. He set up a series of yells and yelps exactly in the middle of the deacon's prayer, putting him entirely out, and recalling the thoughts of the unworshipful congregation to the things of earth again. There was great excitement for a time. All were in a panicky state but Mr. Beecher. He waved his hand over the congregation as a prophet of the old time would wave his hand over the people. And after the young man's forcible ejection, remarks on the evil of rum-drinking were in order. It proved, however, that there was nothing of the sort in the case. The offender was simply a lunatic. Had he entered Music Hall, Boston, when the Spiritualists hold their big assemblies there, and showed off his irregularities in that kind of style, the papers the next morning would have been filled with reports in detail of spiritual lunacy, trying to make it appear that the young man was a lunatic on account of the teachings of Spiritualism.—Banner of Light.

Original Essays.

CELESTIAL SPHERES.—NO. 10.

BY D. G. MOSHER.

Disembodied spirit forms are smaller than were their physical cast-off counterparts. Spirit substance is a component part of all physical forms, independent of the spiritual organism. The monads of this spirit substance occupy space among the monads belonging to the spirit organism; the former being separated from the latter at the birth of the spirit organism, the monads thereof approximate, effecting a reduction of the general form. The spirit organization, however, has lost none of its organic substance—obstructions only being removed. The grosser the form, the greater the dimensions, and the less development.

The primeval organic, vegetable, and mineral forms of the earth, were of gigantic growth, and correspondingly gross and undeveloped.

This principle unfolds the fact that all the organic forms of the spirit sphere are dwarfed, and correspondingly progressed in every respect. This law is the same in regard to the super-spirit forms—thus onward infinitely. This reduction in size, is in some measure proportionate to the increase of numbers. Our quickening power of locomotion is also increased in a similar ratio, until we can outstrip the electric current of the physical sphere, and onward infinitely.

A single sunbeam contains innumerable myriads of organic forms, each possessing life, animation, intelligence, and power, infinitely beyond our comprehension. "The sum of all forms and degrees of forms, is spirit," and constitute the divine essence.

All physical substance is an aggregation of spirit infinitesimal life-forms. All spirit substance is an aggregation of innumerable myriads of super-spiritual, infinitesimal, animated forms. All super-spiritual substance is the sum of innumerable aggregations of intellectual forms—thus onward infinitely.

Microscopic research reveals the fact that all physical substance, however inanimate to our superficial visual organs, is an aggregation of innumerable life forms, or at least includes within its outlines innumerable animated existences. These microscopic life forms are of one degree, while that portion of a substance pervaded by these life forms beyond the visual range of the microscope, is of another degree,—the same as the inhabitants of a densely populated city is of one degree, and the materials of which the city is built is of another, or as we are of one degree, and the infinitesimal life forms of the food we eat is of another degree.

In this connection it may be profitable to at least mention a fact or principle that has as yet engaged but little thought.

The elements that are required by all animated forms, are valuable as food in proportion as they contain infinitesimal life forms, that are digested, assimilated, and thereby become serviceable in the repletion and construction of the numerous processes and tissues of the animal organism.

If this is a fact, it may be asked,—how is it that cooked food is more economical than that which is uncooked, as the action of heat must necessarily destroy these microscopic life forms?

We answer, the grosser of these forms are too gross to be serviceable as materials for the constructive processes, and they are consequently unappropriated, and rejected as waste material. The grosser of these forms are destroyed by a certain degree of heat, while the smaller or more perfect forms resist this degree of heat, and are preserved intact—the grosser forms being more easily disposed of in a dead state by the digestive organism.

We are inclined to the opinion that no infinitesimal life forms that are discoverable as yet by our physical visual organs, assisted by even the most powerful microscope, can enter into and become a part of the organic structure of a life form of our degree, and be preserved in a living state.

When alimentary substance is submitted to still greater degrees of heat than is required in the ordinary cooking process, then the more refined infinitesimal forms are destroyed, and the substance so submitted, becomes worthless as aliment for the physical organism, only as used in the mechanical structure of the osseous or mineral formations.

The miniature life forms that are appropriated by our digestive organs are each an innumerable aggregation of germs, that originally existed in the primeval rock, or were contained within the atoms composing the granite, and are entirely beyond the reach of any digestive organisms of the animal or human kingdom of our degree. These primeval germs are developed only by the grosser organic forms of our degree, assisted by a gradation of numerous degrees of celestial life forms, or these primeval germs may be liberated by chemical process as unorganized elementary matter, and be at once appropriated by the physical, spiritual, or celestial organic forms of our degree. A grain of sand can no more be appropriated as constructive material by the physical organism, than can a prodigious boulder be used in the construction of an ordinary dwelling-house without disintegration.

The inert, infinitesimal formations of all life forms, are built up (as cities and towns are built up) by the activities of infinitesimal life forms, that are endowed with the same mechanical ability, and directed by the same or similar intellectualities, as the mechanics and intelligences of our degree (who are no other than infinitesimals of the "stupendous" astronomical structure), embracing not only a vast conclave of physical, planetary forms of apparently inert matter, but these are teeming with innumerable myriads of living and intellectual forms, each of which performs a part of the labor and intellectual requirements in the construction of this "stupendous" organization, which in every respect was conceived, organized, constructed, and is being elaborated, exactly in accordance with the same immutable laws as are brought into requisition in the conception, organization, and construction of a human or animal organism.

The atomic primary organic structure of a life form, is a stellar or astronomical organization, typical of a spiritual organization previously formed. The infinitesimal life forms of this parent stellar organization, are the directors in the formation of the infinitesimal stellar forms composing the infantile physical stellar organic counterpart, and in their elaboration and unfolding.

The stellar atoms of our physical bodies were at one time undeveloped, and as destitute of living activities upon their surfaces as was the little planet upon which we dwell, before the development of life forms upon its surface. Before the formation of our physical planetary organic structure, the parental spiritual planetary structure existed as an organized form.

BEAR IN MIND THAT THE RELIGIO-PHILOSOPHICAL JOURNAL is furnished to all new subscribers for \$1.50 per year.

The New Departure.

BRO. JONES.—In the RELIGIO-PHILOSOPHICAL JOURNAL, of March 2nd, your correspondent, J. H. S. Severance, M. D., is moved to express her views in favor of Mrs. Woodhull's teachings, endorsing general freedom in matters of religion, politics, and the social relations. All right to give her a hearing; no doubt she is sincere in her expressions, but sincerity is no evidence of truth, or a correct conception of matters when opposite views are entertained on subjects that interest the minds of the masses. Let us examine a few of her prominent declarations.

"Talk of freedom as a cause of impurity in social life—nonsense—it is the only means by which purity becomes possible."

To an inverted and superficial mind it may appear—"illogical and senseless"—to suppose it can come through any other channel; but if this is the only way that purity is to become possible, with all due deference to the opinion of your correspondent, I most confidently affirm it will be a long, long time before the eyes of mortals will be gratified with a sight of that precious and much desired article.

I think it very possible that at some period in the far distant future, mankind may become so developed in wisdom as to become a law unto themselves, but until then, restraint of some kind against lawlessness, avarice, selfishness, licentiousness, malice, and crimes of every sort is indispensable, as a check against the abuse of privileges, by such enactments as the wisdom of the age and the nature of the case demands for the protection of society and the preservation of peace and good order, and in particular as relates to marriage, the social, and affectional relations.

Can it be possible that any man or woman needs to be told what would be the condition of society if all laws and enactments (defective as they may be) were repealed, and perfect freedom (such as your correspondent says is the only means by which purity becomes possible) proclaimed throughout the land? Why, the very brute creation might turn in disgust from the scenes that would follow and be the inevitable result of this "perfect freedom of the social relations!"

I am constantly meeting with the remark that "the affections are free; that they are independent, and above law or legislation." Does any one that has five grains of common sense dispute this proposition? Of course not! It is the abuse; and when perverted, and allowed to run into crimes and excesses, that creates a necessity for laws and statutes to regulate the affectional and social relations, and not the natural and legitimate use.

Infanticide and the desertion of infants and children is a great and crying evil in the land. In the name of humanity, and for the credit of the race, shall we remove what few penalties the law imposes as a check to this most revolting of all crimes? Shall the cry of the countless thousands of little victims returning and exploring their untimely and unnatural exit from this their rightful condition and primary state of existence, be increased and go unheard? Shall the gates be thrown wide open, and "freedom of social relations" be left with no guards, no checks, no restraints? Heaven spare the hour when such a state of things shall obtain, and be approved and recognized among men!

Your correspondent further says: "I glory in the woman for the work she is doing. Don't worry, Brother Eddy, about a division of the works, for there can be no division where there has never been any union."

When I first ran my eye over this article, I regarded it as an emanation from an insane mind, and thought it unworthy any serious notice. Its publication, however, having given it some importance, passing it in silence might by some be construed into a tacit consent to its absurdities. I therefore will say briefly in reply:

Before this disturbing element (the Woodhull excitement) made its appearance, there was a greater amount of harmony, concert of action, and union of purpose, existing in the great spiritual family, than had ever been witnessed before in the history of the world, among so many millions of people of diversified minds, dispersed throughout the civilized world.

The ambassadors now among us commissioned from the higher life, and who have in charge the work of establishing the spiritual gospel on this planet, have selected as a means of carrying out their mission, so far as we can judge from what has transpired thus far, first, the spiritual press, that mighty engine for the dissemination of thought and information; then the speakers as they are called from one field of labor to another, where the soil is prepared to receive the seed, which in due time will yield its abundant harvest; and finally the mediums with the diversity of gifts, come in to answer that demand which alone can reach the condition of the Materialist, and meet the objections induced by intolerant, intensified skepticism. It is not required of Spiritualists to crowd the "light," but to let the irresistible and elevating influence of its teachings do the work, and on all suitable occasions where a willingness is expressed to receive, unfold the beauties it has in store for the children of earth, with the countless blessings that have been reserved for humanity in this the nineteenth century, without stint or measure.

No one disputes the right of Mrs. Woodhull or any other person to project and carry on as many reforms as they can find baskets or budgets to hold them; but when the bold, unblushing attempt to make Spiritualism a pack-horse, is made with a view of spreading and carrying into public favor a lot of dangerous, reasonable, and disturbing elements, I, for one, shall object to any such arrangement.

The mission of Spiritualism is a work peculiar to itself, and of itself, and can not be made accessory to, or accountable for, the delusions of a fanatic or the treasonable projects of a perverted ambition.

D. A. EDDY.

Cleveland, O.

Likenesses on Glass.

BRO. JONES: permit me to inform you of some very startling spirit manifestations in this part of Ohio. Last fall, at the house of Mr. Amos McDaniels, about five miles from here, all at once, spirit faces came upon his windows, which attracted hundreds of people to witness them. Some would be recognized as the likenesses of deceased friends. Many people would go from Athens every Sunday to see them. Some could not see them, whilst others could. This created a great excitement in this part of the country.

At the county poor-house, on the windows, faces and figures of men and women have been seen. I was there a few days ago, and as we were in the sitting room, all at once, a lady said: "Let us go and see if we can not observe some new development." We did, and saw a man and woman, as plain as life, on the glass. One of the servants got a cloth and tried to wipe it off, but could not.

CHAUNCEY BARNES.

Mount Nebo, Ohio.

Aggressive.

"A great and eminent danger is threatening Chicago in particular, and the rest of mankind in general."

Brother Jones, I now raise the alarm, and give you all warning. I saw in one of the newspapers on my table an extract from the *Advance*, one of your Chicago religious journals, of the following import: The editor says, "We must no longer act on the defensive—we must take the aggressive!" That is all; but in this last word is a world of meaning. What will become of all our poor infidels when this giant intellect aggresses? I tremble even to think of it!

The language quoted indicates that this lamb-like editor has always been a quiet, peaceable, non-resistant man, and always in favor of all having a fair chance in the pursuit of their vocations. But the idea of aggression implies that he is now, for the first time, going to "take the animal by the horns," and take him down.

But this same *Advance* (*Stand-still*) would be a more appropriate name) started out on the aggressive. It was gotten up by some of the disaffected Christians of the Northwest, to crush out the New York *Independent*. They designed to do this from the fact that the *Independent* was getting too much liberalism into it to suit the narrow views of "stand-still" Christians. But that paper did not "crush out" worth a cent. The effect of this crushing onslaught was to double the number of subscribers to the *Independent* in two years.

Did I ever tell you how this *Advance* man aggressed once on a dead woman in this neighborhood? I think I never did; so I will tell you and your readers now and here.

When the *Advance* was first started, my wife's mother, widow Sally Jones, of this place, subscribed and paid for the paper two years (in advance). Before the time expired, she died. I was appointed her administrator. My wife was her only living child. We took the paper from the office regularly, and it was sent on after the time expired, and we took it six months longer. At that time we thought we had had enough *Advance* nonsense, and I so wrote the editor, and sent the money to pay for it to that time, and stated to him that Mrs. Jones had been dead six months, but the paper came on as usual. I did not take it out of the office. The postmaster returned it to the editor, marked: "Not taken out." Still it came. We never took it out afterwards. The postmaster wrote the editor a letter, informing him that Mrs. J. was dead. Still it came. Sometimes we sent for our mail by a neighbor, and the postmaster's deputy would send it, and perhaps a dozen *Advances* would come. Those we used for wrapping paper and to kindle fires. Thus things went on for two years. Then a printed notice came, duly made out, directed to the dead Sally Jones, asking her to send immediately to the *Advance* company the amount due from her for two years, namely: \$4.00. But as Mrs. Jones was a firm disbeliever in Spiritualism at the time of her death, she has never communicated to us that she desired us to pay the amount demanded. But the *Advance* man meant to have it. He wrote to the postmaster that if the money was not paid within a given time, to put the demand into the hands of a magistrate for collection, and here the matter rests.

I neglected to say that the editor forwarded to me a receipt for the money I sent, which was in full to the time I ordered it stopped. At the end of it was written these words: "All right," and I now have this receipt, to prove the truth of all I have said here.

I have been thus particular in details to try to show that the man is dangerous when on the aggressive, and if he would for two years "aggress" on a dead woman, what will he do when he aggresses on the whole infidel world? It makes me faint when I think of our awful condition, and I can almost hear the crashing thunders of his pious denunciations.

Perhaps you had better appoint a large committee of your most influential citizens, of both sexes, to go on their knees to him, and beg of him in the name of the holy St. Patrick not to aggress; call his attention to the calamity of your late great fire, and beseech him not to again curse you by the fierce breath of his nostrils. But if he will aggress, I suppose that we shall be obliged to "stand still and see the salvation of the Lord."

His first effort, I think, will be to get "God and Christ into our National Constitution. If he succeeds in this, it will lead to the cultivation of hemp (see Mary Dyer's case) and the manufacture of whips, shackles, and branding-irons—to the building of dungeons, racks, and pillories, and such like Christian articles.

The *Advance* sighs for the days of "primitive Christianity,"—such, I suppose, as they had in New England one hundred and fifty or more years ago, or when Calvin burnt Servetus for the "honor and glory of God."

"Let us have peace!"

Truly yours, in spite of *Advances*,

T. J. MOORE.

Starfield, Ill.

C. L. James on the New Departure.

BRO. JONES: As a Spiritualist in the most legitimate sense of the word, I would like to say something of the "New Departure," or "Disgrace."

Whether Mrs. Woodhull was fairly elected, or not I neither know nor care. But I am sorry a Spiritualist of Hudson Tuttle's calibre should take the view he does of the deeper question, whether Spiritualism should commit itself to the cause of moral progress. No religion which has neglected to do so—no merely speculative, theoretical religion—ever amounted to anything. Even Brahminism must have been originally as much a social, moral, and political movement as a religious one. Such, too, were Buddhism, Zoroasterism, Judaism, Mahometanism, Christianity, Protestantism, Methodism.

Lord Bacon tells us in different phraseology that a sect which has no social, political, or moral aim "will not spread." In the history of all religions a time has come when the doing element has either choked the body, or sloughed off without hurting it. Such was the experience of the Jews with the Sadducees and other sects; of the Christians with the Gnostics, etc.; of the Protestants, with their heretics; of the Methodist Church, with its pro-slavery parts.

Now the time has come for Spiritualism to say whether it will go in for liberty, justice, and virtue, or whether it "cares for none of these things." The fraction which maintains the latter view will die; and if it could prevail would kill the Spiritualistic revival now so happily inaugurated.

Yours for truth,

C. L. JAMES.

Alma, Wis.

Concrete Buildings.

EDITOR JOURNAL.—The undersigned having, in consideration a project of no less importance than the erection of any number of concrete buildings in your city, desires information as to the existence of gravel (the coarser the better) in your place. If gravel can be had in sufficient quantities and at reasonable rates as filling or therabouts, he will contract for the laying of 1,000,000 cubic feet at

two-thirds the cost of brick, and warrant it to be equally as durable, and when finished off in imitation of cut stone is equally as beautiful, besides much more impervious to fire. As evidence of the truth of the latter statement, I will mention an instance that occurred in a neighboring town.

A concrete malt-house and brewing house, three hundred feet in length, was burned a year or two since, without injuring the walls to the amount of five dollars. The wood-work has been replaced, and the house is in active operation as good as new, which cannot be said of brick. By an ingenious method of combining concrete and iron, a roof is rendered as proof against fire as the walls. The writer having had considerable experience in these matters, knows whereof he speaks.

LOCKLIN M. WILSON.

Batavia, N. Y., Feb. 22, 1872.

REPLY.—Gravel, in unlimited quantities, is to be found on the shore of Lake Michigan, which bounds the city on the east.—ED. JOURNAL.

Spirit Tests.

Ere my arrival in New York from Baltimore, being in the latter place on a visit with my sister, who is a member of the Episcopal church, she and I had some talk regarding Spiritualism, whereupon she pronounced it sacrilegious and wicked to be prying into, and being associated with, such heresy. Will not say she flaily called it heresy, but the application was the same in effect—said it was wicked. On my arrival at Dr. Slade's, he took me into his room used especially for private seances with him. Immediately the doctor said, you have many spirit friends accompanying you. As it will be tedious to enter into detail, I'll briefly state facts. The following messages were written on a common slate, with pencil thereto, of size less than a grain of wheat, in a plain and distinct hand with signatures of my father and a nephew, "beyond this vale of tears." The *modus operandi* constituted in holding the slate with pencil on it, close up to the under side lid of a plain tablet. In a moment or so, the pencil was heard scratching on the slate, sounding as if some one were writing. When the message was completed, two distinct taps with the pencil on the slate was indicative of the same. On taking the slate from under the table the following was written on it:

"DEAR UNCLE.—I am present and have many things to say. (Signed) JAMES SEEVERS."

Again:—"Let aunt take her own time in believing. She soon will see the light. (Signed) JAMES."

Again:—"Remember me to all my friends. Good bye. (Signed) J. SEEVERS."

Again,—the following came upon the slate, one name written under the other successively, thus:

"E. SEEVERS,
MARY SEEVERS,
S. SEEVERS,
W. SEEVERS,
ELIZABETH SEEVERS."

Again:—"MY DEAR SON.—I hope you will not trouble about your sister, she will in time believe, for I am constantly working over her, that she may see this glorious truth. (Signed) H. SEEVERS."

Again:—"Good bye, my dear son, I now must go. I am your affectionate father. (Signed) H. SEEVERS."

While this was transpiring, I was lifted in my chair back from the table twice—raps came on the back of the chair; spirit hands were felt distinctly on both my legs just below the knee; a chair standing at the angling corner of the table from me, the seat of which was partly under the corner, raised up with the seat against it, and poised there by wavering a moment or so, then set down. The doctor said he saw spirit-forms and asked me if I did. I said not. To me this was a glorious feast.

Having obtained from Bro. Rose, artist in photography, a likeness of self, with spirit-likeness thereon, on the 9th of August past, while in Chicago, when in Baltimore, Md., with the same wrapped up securely in my coat-pocket, on the 14th of the same month, the following occurred. While at dinner at a brother's a lady and myself only at the table, conversation arose between us as to the validity of the spirit-drawings, etc., executed in the Potts family in Harrisburg, Penn. Finally the lady asked me if I really believed the paintings of which I spoke, as seeing, and spirit-likenesses, were executed by the spirits. I told her I had no reason to doubt it. Ten or fifteen minutes after this, I took the photograph from my pocket, and the following was written upon the back of it:

"Oh brother! that you may be awakened of that. I still am about you, and still enjoy a happy life. I and four brothers are about you and have given you impressions." (Signed) JOHN SEEVERS."

His brother died in August, 1824. He was a man of a warm and sympathetic heart, "I and four brothers" making five, were the number in the spirit-world,—it was correct.

J. N. SEEVERS.

Leavenworth, Kansas.

Dean Clark in the South.

Directed by the powers above, I have come "away down South in Dixie" to sow the seed of truth and progress, where bondage not only of negroes, but of white men as well, has existed for so long a time. Physical bondage of a race has been extinguished, but mental bondage to superstition and the animal appetites still holds sway over a large portion of the Southern people both white and black, and "Missionaries" must needs be sent from more favored and progressed portions of our common country to educate the "fallen" to a higher condition of thought and life. It seems to be my destiny to be one commissioned for this purpose, and in compliance with many messages from the workers in the Higher Life, I have entered upon the arduous duties of a pioneer, to do what I can to change the old order of things. My first lecture in the South was at Goldsboro, N. C., where Bro. Frank White had sown the seed of spiritual truth, but mostly "on stony ground"—for but few could be found to take interest, and I made but a short tarry—giving one lecture in a cold house to a small audience, for which I took a severe cold and the munificent sum of \$5 cents! Being thus richly rewarded, I went on my way to Columbia, S. C., at the solicitation of Bro. D. White (Secretary to Attorney General Chamberlain), a Northern man and a true Spiritualist.

I gave three lectures at Columbia, but the first two were thinly attended, owing to the deep-seated prejudice both against my subject and all Yankees, one of whom I was suspected of being. My lectures created considerable talk about town, however, and were attended by some of the best minds in the place, among whom was the Secretary of State. The last lecture was very well attended, and evidently produced an effect that will not cease. Bro. White and Dr. Green, formerly from Worcester, Mass., paid me generously, and I was hospitably entertained at the "Central House," kept by Rev. D. B. Clayton, a Universalist minister, who is "one" with us, except in the evidence which he has not had.

From Columbia I journeyed on to Columbus, Ga., where I had received an invitation to come from Bros. C. H. Jones and T. T. Edmonds. Here I have given a week-evening lecture and one on last Sunday, stirring up a general commotion throughout the place. But as the friends have to pay \$20 per lecture for a hall, and there are but very few to foot the bills, and those poor in this world's goods, my stay has to be limited. One of the two daily papers, gave a column and a half synopsis of my first lecture, and the editor gave me the benefit of a leading editorial in which he thought he had answered me effectually, but I deny it but "boy's play" to meet all such criticism.

Despite all of the ignorance, superstition, materialism and animism of Columbus, there are several noble progressive souls here, and I know that the progress of our cause, and the few brave pioneers will, are long, and their efforts to spread the truth richly rewarded. I go to Atlanta from here, where I hope to achieve much good, and if possible, put Spiritualism upon an organic basis. I hope to receive calls from many other places ere the hot weather drives me toward the Northwest, whither I am intending to go. My address for a short time is box 470, Atlanta, Ga.

Yours for truth and progress,

DEAN CLARK.

Columbus, Ga.

Voices from the People.

ADDISON, N. Y.—E. Tallmadge writes.—Mr. Jennings says the JOURNAL is by far the best spiritual paper that he ever read. He never saw it till I gave him one to read.

TIPTON, IND.—N. W. Parker writes.—I consider the JOURNAL as the true index of man's future and immortality, and Spiritualism as the only religion that has ever proven to man his immortality.

GLENWOOD, MO.—John A. Beamer writes.—Should you be able to find a test medium, who would come here—for we are all ripe to investigate Spiritualism—let him or her address J. A. Beamer, box 22 Glenwood, Mo., stating the amount of compensation expected.

OSKALOOSA, IOWA.—M. M. A. Stafford writes.—We profess to be strong Spiritualists and your paper is highly recommended for advocating this doctrine. We live in a corner where such doctrine is unpopular, and yet we are doing all in our power to aid the glorious cause.

IOWA FALLS, IOWA.—G. McMillen writes.—Believe me, dear friend, it was not from any carelessness that I was made to appear so unfavorable on your books. Thankful for your kind indulgence, hoping that I may never be placed in such a situation again.

REPLY.—Thanks, brother, now is just the time that the remittance is needed. Are glad we were able to serve you to your satisfaction.

FREMONT, IND.—O. P. Dodge writes.—I was a reader of the JOURNAL, No. 18, Vol. 1; went through the *Republic*, or rather, got through alive, but much exhausted, not to say disgusted; but by the blessing of God, I was spared until I fell in with the JOURNAL anew, since which date I have renewed my strength.

YORK, PA.—Jacob L. Kuehn writes.—We have had E. V. Wilson lecture for us three nights during February. Spiritualism has been rather dead here for a long time, but great interest seems manifested at present by the people here, judging from the audiences. I advise the friends everywhere, to keep Bro. Wilson at work.

AURELIUS, N. Y.—Lyman Smith writes.—The JOURNAL is doing all sorts of good. How orthodox trembles. People are inquiring into this new idea of things. Mediums are developing in all parts of the globe; and a glorious time is approaching, when all sensible people can hold communion with dear spirit friends.

MIFFLIN, WIS.—Hiram Bickford writes.—Myself and family have received quite a number of communications this winter through Planchette, from the spirit world, which are very satisfactory to us. Those purporting to write have showed themselves to the medium. Many of them are persons whom we were acquainted with here while living; my own father and mother and several others of our acquaintance.

ORA LABOR, MICH.—C. J. Gillingham writes.—The reason I have not obtained more subscribers, is the most wealthy belong to the churches. Some have gone so far as to forbid me to enter their house, and forbid me to give any spiritual books or papers to any living with them. But nothing could have worked better—it has made me more friends than any other thing that could have been done.

MARYVILLE, MO.—A. A. Noe writes.—I have just closed a course of lectures in this place. I think I can awaken some interest in this section of the country, and can, perhaps, get several more subscribers. I received the RELIGIO-PHILOSOPHICAL JOURNAL to-day,—the first one I had looked upon since I was at your office. It was to me a welcome visitor. I scan its columns with a great degree of satisfaction.

FOREST CITY, IOWA.—J. C. Bonar writes.—The great humbug Spiritualism, or the works of the devil, as it is generally termed by self-styled bigots, who assume to themselves the title of the chosen few, who alone are entitled to immortality, is getting to be quite a bug! It buzzes around here just as well when the thermometer indicates 36 degrees below zero as when the sun shines, and all is pleasant.

BAINBRIDGE, IND.—B. F. Corwin writes.—There is very much in the JOURNAL that I enjoy exceedingly,—especially all of the anti-orthodox and anti-evangelical portion published,—notwithstanding I was early bred intensely orthodox. I am an entire disbeliever in the miraculous and supernatural, but I am not a believer in Spiritualism, yet contend if spirits ever did communicate to the human race, they can now; if not now, they never did.

DUBUQUE, IOWA.—M. M. Chandler writes.—Allow me, through your columns, to say a few words in favor of our esteemed Bro. L. F. Cummings, who is itinerating in Iowa at the present time, and spoke in this place last Sunday morning (Feb. 25th), and Monday evening on the subject, "Immortality Demonstrated." He is powerfully controlled and speaks with a great deal of force. Mrs. Mattie Hulet Parry was with us the last few days of January, delivered five lectures,—they were able, argumentative, radical, yet what some might call conservative, but just what we needed.

PRINCETON, KANSAS.—C. E. Davis writes.—I shall continue to take the *Journal* as long as I can pay for it. Please accept my heartfelt thanks for sending it so long on credit. I have decided that if some one can give \$25.00 to help spread the JOURNAL, broadcast over this beautiful land of ours, that I will give all my time for a few weeks at least, trying to get subscribers. I would say to Bro. Francis, if he finds the God that burned Chicago, he had better have him indicted for murder at once, and stop this shedding of innocent blood, before he gets angry and comes down upon some more of his children that he loves so dearly.

SACRAMENTO, CAL.—Mrs. P. W. Stephens writes.—It seems as though I can hardly close without saying that we are having a grand renewal of the agitation of thought in this city of the plains. Our hall is crowded to its fullest extent each Sabbath afternoon. There are many private circles held also, and two public ones, that convene several times each week. Faces on windows have really become so common, that they cease to attract interest. There came one on the windows of car No. 17 of the Pacific Railroad, that caused to stand in a shop for some time, that attracted considerable attention. It represented a man who had been wounded. Another came on the transom-glass,—developed itself while a house was being built.

UPPER STILLWATER, ME.—A. Righty writes.—I want to say a few words in relation to Mrs. E. A. Blair, who has been stopping at my house the past two or three weeks. We have not had a medium in this part of the country that has created such an interest and excitement as she has. Her painting in public, blindfolded, astonishes the skeptic, and confounds the wise. None who see her paint, says humbug, deception or collusion; but, of course, there are always some that must attribute everything of the kind, to that "clever-footed" gentleman! But when they come to have sitting with Mrs. Blair, and have all of their family described and their names given, and all represented in a beautiful wreath, why! it can't give the devil—he is not acquainted with our family—he could not have known anything about our little babe that never breathed in earth-life. So away goes their devil, for some one else.

VAN BUREN, ILL.—J. R. Harris writes.—The M. E. Church here are making a desperate effort to get up "a one horse" revival of that played-out superstition popularly called "religion," with the avowed purpose, as the preacher says, to save precious souls from hell. I attended with the design of "speaking a word for Jesus" according to the gospel of common sense, providing a suitable opportunity offered and an invitation was extended to me, but the leader was very careful to put his invitations in such a form as to exclude me, and I politely key still. I understand they (the Baptists) are "double-deamed" with the M. E. Church in the place, in order to make a long pull, and a strong pull, and a pull altogether, as a last desperate effort to get the "ark of the Lord" out of the slough in which, for the present, it seems to be stuck fast. I calmly await the result, and course of liberal and scientific lectures in that village last winter, and perhaps threw a few stones into the "ark," which probably added something to its weight, and accounts, in some measure, for the difficulty experienced in getting her started.

"J. O. Barrett's Moral Philosophy."

It is said a novitiate artist once drew a faint resemblance to a horse and hung it upon the walls of his school-room, when, fearing his fellow-students would not know what it was, wrote under it—"This is a horse!" The next time I indulge in a little playful sarcasm, for the sake of social pleasantry, I shall remember that my literary caricatures may need definition, and so will write underneath—"This is a joke."

But jokes generally have a meaning; so I will explain for the benefit of all "busy-bodies" who make others the mirror in which to see themselves. We all recollect what a fuss there was about the Constitution of the Union, when it was pro-slavery. The same old fogeyism prevails now. As, by agitation, the social slaves come to the surface, the scum is very black, and the Radicals propose to remove the cause of the scum, and in so doing strike against time-honored laws and customs, the Conservatives cry out—"It is against the Constitution!" Yes, the Constitution, as though there were no higher law. Justice is sure to win in the long race. When through self-sacrifice a reform is secured, "It is not so pleasant" (to the Conservatives) to be left out in the cold for the sake of the Constitution. If my critics cannot yet understand the joke, they better study the ancient ethics of slavery, and learn by contrast at least, that the life of principle is in radical thought.

The first lesson in social science is, "Mind your own business!" The next is, *That the most glib are the most guilty.* Those who live in glass houses may not understand this.

If it is of any importance to my friends Geo. R. Fitch, of Pittsburgh, Pa., "Nor" Wester, of the "Up-North" country, including some interested private correspondents, "all the world and the rest of mankind," be it said, that I am no one's satellite. I propose to think for myself without appeal to arbitrary tribunals. Because I have a kind word for Mrs. Woodhull, does it follow that I endorse all her policies? When her character is falsified, and her reforms in behalf of the toiling millions and the unfortunates are misrepresented by so many—even by certain Spiritualists as well as Orthodox—it may be, perhaps, a "moral philosophy" for me to speak creditably and charitably of her as a sister and as a talented and high-minded woman, whose inner life is clear of the stain which her contemners hope to find.

It may be too much to expect for her or any woman—in our day—that she will be President of the United States; but it is not "disgraceful" nor "fanatical" for one such to aspire to the position.

I believe in agitation upon every question of human interest.

I believe in freedom; that no legislation can make a single human right, and that government is powerless to determine what we shall love or hate.

I believe in dual marriage, and no other; that promiscuity is social hell; that a natural, and therefore true marriage, admits of no divorce; and that a false marriage does.

I believe in the sacredness and purity of home, and in chastity of soul and habit.

I believe in defending a principle at any hazard.

I believe in charity, as the chief of human virtues.

This is a part of my "Moral Philosophy."

J. O. BARRETT.

Glen Beulah, Wis.

Items of Interest.

DEAR JOURNAL:—Our little city has been shaken from circumstance to center during the past few days. You are aware that there are some twenty or thirty copies of your paper taken here now, while three months ago but a single copy came to the postoffice. Well, these JOURNALS have been the cause of the excitement I allude to! They were read by the subscribers, and then handed to others to read, and the natural consequence was, that a great many persons began to think of Spiritualism. Once get sensible people to thinking on a subject, and if there is anything in it, they will soon want to see for themselves. This was the case with the readers of the JOURNAL, in Bedford and vicinity.

We addressed a communication to Mr. and Mrs. Keigwin, of Jeffersonville, Ind., stating the case, and they kindly consented to pay us a visit, arrived here on Tuesday of last week, and remained with us three days. It is useless for me to tell you anything in reference to Mrs. Keigwin, for her reputation as a writing medium is national. She is a lady of culture and refinement, and never fails to make a favorable impression upon her visitors. Mr. Keigwin, her husband, is a gentleman, and a popular business man in Jeffersonville, and blessed with ample wealth, but like his accomplished lady, he is an ardent worker in the cause of Spiritualism, often neglecting his own matters to assist others in search of truth. They do not travel, and their visit to us was made for our accommodation,—thereby placing all of us under lasting obligation to them.

The persons who first visited them after their arrival were professional and business men, all of good sound, practical sense, and men whose word is good in our community. Questions were asked by the visitors by writing them on one side of the slate, and handing it to Mrs. K. with the writing down on the under side, to prevent her from seeing it, when the spirit interrogated, if present, immediately answered by writing, sometimes on the upper side, and sometimes on the under side of the slate. A most scrutinizing watch was kept over her at first, but after the first day all were thoroughly satisfied who witnessed the sittings that no imposition was practiced. The phenomena of a spiritual hand coming from under one side of the table, and taking articles out of the hands of spectators, such as pocket knives, spectacles, pencils, etc., was frequently shown, and in more than one instance the hand of the spirit present took a lead pencil out of the hand of a spectator and answered the question on the slate. Now, during all these manifestations, Mrs. K. was closely watched, but not one single person was there out of more than one hundred, who visited her during her stay, that would say she did it, and some of the persons were most bitterly prejudiced against Spiritualism. To be brief, Mr. Editor, she convinced all who saw her, that Spiritualism was not a deception. Of course there were all sorts of stories outside, of how it was all a humbug, etc., but all these originated with persons who were actually afraid to trust their own senses, and refused to go and see for themselves.

Your valuable paper is more appreciated now than ever before, and you may expect new additions to your subscription list from Bedford.

J. D. T.

Bedford, Ind.

—That horse which Rev. Robert Collyer agreed to make with his own hand for the students of Cornell University, for the high price of \$2,000, has been called for. The money has been sent, and the revered blacksmith promises to send on the wrought iron receipt shortly. Of the money \$500 of it went to the Michigan sufferers, and \$1,500 is to aid in rebuilding Mr. Collyer's church.

Voice from Missouri.

BRO. JONES—Away here among the "knobs," we are rendered happy week by week, when the JOURNAL brings us tidings as to how the world moves in the domain of Spiritualism. We Missourians are especially interested in the effort of the orthodox church, to get "God" into the Constitution, for we very naturally conclude that, when they get him there, they will become responsible for his acts, and as a consequence, life and property will be safer. It is really amusing to carefully observe the phraseology of that "petition" to Congress; for, as a matter of course, they believe in the God of Moses and Joshua, with all of his murder, rape and arson propensities, and once get acknowledged as the source of all authority and power, liberal minded people would have to keep quiet. They certainly are like the old lady who "wanted to keep the papers"; they certainly don't know that Jesus Christ is dead, and cannot be the ruler among the nations personally; and as to his being ruler among the nations in any other sense, their house is divided against itself too much to decide for the American people on the "revealed will" question. And on the term "justice," everybody knows that they define that as "vindictive retribution, and we don't want to establish a Christian government. It is also well known that the Christian name is denied the Universalists, Swedenborgians, Campbellites, and various other sects by some of those self-styled orthodox. How will they arrange that matter?

We sincerely hope that Congress will treat said petition in such a manner as to forever banish all priestly hope of uniting church and State, in our republic.

Kirkville, Mo.

The Grand Jury of Vigo county, Ind., has indicted several ministers of the Gospel for failure to return certificates of marriages performed by them, within ninety days of the ceremony.

Father Damen, an eloquent preacher, of the Jesuit College in Chicago, has recently created quite a sensation in Ottawa, Canada, by a course of lectures, in which he maintained that the Roman Catholic is the only true Church, and that out of that Church there is no divine faith, and consequently no salvation.

Colonel Robert G. Ingersoll, in a recent in fide address at Peoria, created intense feeling among orthodox believers, one of whom declares that the Colonel can not be allowed to take an oath, his place at the bar is usurpation, and he is for every case an incompetent witness.

An Eastern paper has it that a poor little Sunday-school scholar in Wisconsin was deluded into learning 3,720 verses of the Bible in four weeks by a promise of a book. They gave him "Hitchcock's Analysis of the Bible." He swapped it for a three-bladed knife and a peck of hickory nuts.

A middle-aged, crazy man, by the name of Samuel Swoap, living at Gray's Point in this county, was brought to town to-day, by his friends, to present to the county court, which was in session, but learning that this was not the court to give assistance to the unfortunate man, they returned home. They had a paper from Dr. Morris, stating that Swoap was suffering from monomania, caused by religious excitement. It seems that he had been attending a protracted meeting, and under the excitement of the occasion, had become deranged.—*Spring River Fountain.*

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It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediums, not unfrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals vying me dums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

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CHICAGO, SATURDAY, MARCH 23, 1872.

A SEARCH AFTER GOD.

The Acts and Incidents of Life Recorded—No one can Escape the Effects of his Transgressions.

(NUMBER LXXIX.)

Having taught an important lesson in a few previous articles, in reference to the evil effects and debasing influences that follow in the trail of divine revelations, inspired word of God, sacred books, etc., we propose now to branch off into a new field of thought, and teach an important lesson.

On all sides at the present time, this question is exciting an unusual interest. A few bigoted religionists, those who wish to attach divine authority to all the acts of life, are striving to have an unknown God acknowledged in the Constitution. They are too ignorant of his nature to comprehend his wishes, and their minds are so crowded with illiberal notions, that they conceive it would be a great blessing to this nation to acknowledge the Christian's God as the only one in existence really worthy of notice.

Leaving these bigoted religionists, these sectarians, who are constantly introducing an element of discord in our midst, we will let our mind wander in a new field of thought, culled therefrom one of the grandest lessons of creation.

We have, during seventy-nine numbers of the JOURNAL, searched many conditions of life in all departments of the universe, in the earth below and in the heavens above, among those star-lit orbs that deck the sky, and in the little molecule of matter that is crushed beneath our feet; in all the departments of nature, we have fearlessly advanced, endeavoring to unveil the Divine Architect of the Universe.

To some of the children of earth, there is no God! They never pray! Their voice never goes forth in tremulous accents toward the throne of God, expecting a tender response will come therefrom—they are Atheists! Others believe that Nature, that every molecule of matter is incorporated with a principle that they designate as God—they never pray; they have no prayer-answering God! Others entertain the opinion that a divine influence extends throughout all space, and through its instrumentality worlds are formed, and are launched in their respective orbits, and through its power all things are sustained—these pray; their God is prayer-answering! If not, why do they bend their knees, why turn their eyes toward the "throne of grace?"

Is it true that there is no supervising intelligence, no being in existence that takes cognizance of all our acts; that beholds the missteps of life; that superintends the destinies of nations; that guides and directs the footsteps of the children of earth? Around us, is it one dark, dismal, impenetrable blank, a vast desert of nothingness—nothing there that takes cognizance of the acts of Earth's children, or records them in indelible letters in such a manner they never can be erased?

The licentious, those whose ways are dark, who seek to do evil rather than good, would prefer to have their deeds blotted from the record, forever expunged from existence, so eradicated, that in future years they never will rise forth to confront them, to censure them, or point the finger toward them in condemning terms! There is no God sitting upon a throne, that takes cognizance of the children of earth, that notices the falling of sparrows, or who numbers the hairs of your heads; there is no Infinite Creator, that records your acts or superintends your general conduct—notwithstanding that, there is a monitor that faithfully records each thought, that transcribes each act; that imprints in unfading letters all your doings in life. You, vile wretch, that, under the cover of night, commit your crimes, steal, rob, and murder, do you expect to escape punishment, to evade the retributive hand of Justice, or that your acts will not be made known? Lay your plans in the darkest cellar, or in some desert place, away from the habitations of man; seek the

most secluded place imaginable, to concoct your schemes, and still they are recorded, each thought transcribed, each motion engraved, each word imprinted in unfading letters! Murder, steal, slay upon your victim when the moon and stars have shut off their light, and black clouds have draped the heavens; perpetrate your deed of violence when no one is present to see you; kill your intended victim; smash every bone in his body, let the earth absorb his blood, and the fire burn his body, until not a vestige remains; let the groans of the victim vanish on the wild winds, or echo from the rough rocks; let all the children of earth be wrapped in slumber save you and your victim, and still it is all known! The hand of violence can not conceal its destructive work! The tender entreaty of the victim may vanish tremulously on the breeze, but never become extinct. Think you, Reverend Selby Watson, that when you approached your wife to commit a horrid murder, that you would escape notice? Where was the all-seeing eye, the all-hearing ear, the all-sensitive principle that pervades all nature? Ah, when you, pious scoundrel, approached your wife, struck her senseless before you, smashed her skull into a thousand pieces, and saw your aged companion writhing in death, did you think that Christ's blood would atone therefor? Did that minister of the gospel who whipped his little boy until he died, expect to escape the penalty which his crimes merited? There is an ear that retains sounds that does not hear them; an eye that records incidents that does not see them; a hand that transcribes scenes yet makes no motion; a principle that paints in burning letters an account of all the acts of life, yet can not read the same. Foolish man, to suppose you can escape the penalty of your rash acts! You, Reverend Selby Watson, can not escape the effects of that horrid deed! There is a God, if you choose to call it such, that has recorded your most secret thoughts; he has transcribed to his vast volume all your plans; he has delineated as on canvas, all your acts as connected with the murder of your aged companion. Oh, what a horrible spectacle! The scene chills us! The blood flowing from the wound he inflicts, and the cry, the tender entreaties, the appeal for mercy—what a scene! All are recorded. The blood retains its color, the protruding eyes their ghastly expression, the face its wild, disfigured look—to a canvas, as it were, our God has transcribed the whole scene. Really, did you think that our Search would result in casting a dark pall over the world—in relieving humanity of obligations? If so, you will be badly mistaken! You, Rev. McWilliams, beware! You preached, did you? Tremulous was your voice when you prayed; and your countenance seemed to be shadowed with a serene, heavenly expression! You hypocrite! You vile monster! You licentious "Christian," did you think when you seduced a member of your own church, sought her under the garb of Christianity, and accomplished your vile wishes, that the blood of Christ would wash away your sins, annihilate them, and allow you to take a high seat in Paradise? Your own wife, in consequence of your acts, became a raving maniac! You sent her to the insane asylum, where she remained two years. Finally relieved, she returned home to see her own children, on whom she poured all the affections of her ardent nature. She knocked at the door of her own house; but this ministerial monster would not allow her to enter to see her children, but drove her away! Finally, the county where he re-ided became indignant, tarred and feathered him, and rode him on a rail. Think you he will escape? Poor man; we pity him! The history of his earthly career is recorded; the scenes as connected with his debauched life can at any time be brought forth illustrated, to present to him.

You Spiritualist, beware! There is an eye that does not see, yet transcribes all your acts; an ear that can not hear, that records all sounds; a hand that can not move, that paints in vivid colors all the incidents of life. Go to the top of the high mountain, above the storm cloud or the lightning's flash—far above the tolling millions of earth, to cliffs that the eagle only can reach—and there murder your companion, and still all the incidents connected therewith are indelibly recorded. Escape—ah! foolish to think so! All around us, on the mountain cliff, down its deep gorges, in the remotest caverns—everywhere, this eye, this ear, this hand, this God, passively does his work. He praises no one; he chides none.

TO BE CONTINUED.

Preposterous Proposition.

The Postmaster-General has issued a circular requesting newspaper, book, and magazine publishers, and all letter-writers, to add the name of the county in directing all such matter when sent by mail.

This proposition is pandering to ignorance, and should receive the *unqualified disapproval* of every intelligent citizen of the United States. It is undoubtedly true that a *very considerable* proportion of postmasters and postoffice clerks are very ignorant. Such have received their appointments as compensation for *blowing and striking* for some other ignoramus or political trickster, who has been elected to Congress or to some other official position, but that is no reason why the people should be required to take a retrograde movement, to accommodate themselves to the capacity of ignorant servants, and we do not intend to do it. To change our mailing machine, so as to give the county in every address would subject us to an *immediate* expense of not less than seven hundred dollars, and an extra expense even thereafter. We prefer to help pay the schoolmaster. We go in for *compulsory education*,—beginning with the postmasters.

Governments are Instituted for the Welfare of the People.

Governments are instituted among men to promote the general welfare of all. They are, or should be, based upon the common consent of the governed. Yet there is a variety of opinions in regard to the propriety of many measures adopted by governments. The general voice of the people is supposed, and intended, to be expressed through their legislative bodies in the passage of laws by which they are to be governed; hence, when we speak of a *government*, we mean the people who live under and are subject to specific laws and legislative enactments imposed by common consent.

With this explanation, the reader will understand that in considering the duties of governments, in our recent articles, treating upon the subject of "Compensation for Calamities," in which we have discussed their obligations to every child that is born into material life, we meant simply this: if parents do not—no matter from what cause—properly care for their offspring, the people, through their legally constituted public guardians, should, at the expense of the public treasury, perform that duty. The compensation for such services will consist in the greatly increased number of human souls—properly physically developed, mentally and morally educated, and made useful, producing citizens, capable, in due time, of becoming producers far in excess of what they would have been if neglected, as a great mass of children now are. Hence, it will be readily seen that neither individuals singly nor collectively are to be impoverished by the *compulsory education* of all the children.

We have, also, seen that our plan contemplates a basis of education in all branches of literature, husbandry, and every other department of the arts and sciences, leaving religion to be inculcated, if at all, by the parents, after the old and usual manner, entirely free from all governmental interference.

This is an age of inventions, and how much more so would it be if *ignorance was banished from the nation!* If every child was properly fed, clothed, educated, and made in early youth self-sustaining,—thereby freed from all temptation to crime,—how much more thought would be bestowed upon those subjects that tend to man's welfare, than is the case under existing circumstances!

Such a people would be closely *en rapport* with a highly developed spiritual circle of untold millions of angelic beings, who would inspire with thoughts to be embodied into actualities, in mechanical inventions, that would accomplish the work now, to a great extent, performed by manual labor. Then will be ushered in an age when thought will, by the simplest appliances of the human hand, put in motion mechanical structures that shall make the elements through machinery do the labor now performed by unnumbered millions of human souls.

Then the toiling millions, who now scarcely gain a comfortable subsistence, will find their tasks lightened, their homes comfortable, their families well fed, well clad, clean, healthy, cheerful, happy, and wise. Dissipation and crime will then be known no more. Insanity will disappear from among the people, as in that day cares, anxiety, and mental derangement will cease, all conditions inducing the same no longer continuing to exist.

The suffering in the present and past ages—aye, the greatest calamities that have befallen mankind through ignorance—will eventually have outwrought a *true and legitimate mission*, by arousing thought, and carrying into execution intelligent means to avoid the same in future. Such knowledge is a mine of wealth inexhaustible—the only wealth we can carry to the next sphere of existence.

In contemplating this subject, who that appreciates the beauties of the *Philosophy of Life*, does not feel thankful from his or her immortal soul that he or she lives? Spiritualists above all others,—and we might say Spiritualists *alone*,—can fully comprehend the thought, and rejoice in the knowledge, that *eternal progression* is the birthright of every human soul.

The beauties of this material life are magnificent beyond all comprehension, and yet, how much more beautiful is the *spiritual plane* to which we are all tending, and from which *our loved ones gone before*, send us words of love and greeting.

But let us contemplate results that will follow from the general diffusion of knowledge among all classes of society—even to every child, without an exception. Contemplate the fact of hereditary transmission of qualities from parents to children. All have a natural right to propagate their species. To become the parent of immortal souls is the grandest attainment of life; but pause a moment, and consider the responsibility. Is there a parent in any civilized country, so depraved in intellect, that he or she would not much rather have that child of his or hers intelligent and healthy than dwarfed, physically or mentally? Every parent is proud of the beauty, health, and intelligence of his or her children. Then take into consideration the fact that as the mind and physical constitution of the parents are developed, so their children, in relative proportions, will be what all must most earnestly desire.

Let these and numberless other grand thoughts be presented to the consideration of the people by every Spiritualist, and the good work suggested will be sooner inaugurated; once inaugurated, all good men and women will agitate the subject until it is carried into practical operation.

The mission of Spiritualism is to enlighten the people, to induce thought, to arouse to action, to break down the partition walls that divide men from one another, and to unite them in every great and good work. It has no warfare against individuals anywhere; but its warfare is against *institutions everywhere* which tend to *caste in society*, or negatively allow ignorance to exist.

Spiritualism believes men and women are true to the teachings they have received and the conditions *ante-natal*, and of every-day surroundings,—not to be treated unkindly, yet energetically reminded that there is a better way yet to be learned.

The realities of a future life are demonstrated to Spiritualists. The philosopher, the thinker, finds a use in this demonstration. He sees that Infinite Wisdom has placed the two worlds in juxtaposition, for the good of both spheres, to act and react upon each other,—thereby developing the minds of souls mortal and immortal. These thoughts, when duly weighed, will be found refreshing to the soul. Untold millions, with the experience of *myriads of ages*, send forth their inspirations to the dwellers of the second sphere, of fewer years, and lead them onward and upward to the appreciation of great truths far beyond mortal conception. They in turn give us their experience, and inspire us to noble deeds, for the development of our fellowmen. So in time those who in infancy, or before maturity of experience in this life, have been cut off prematurely, come in close rapport with mortals, to gain that knowledge which the shortness of material life denied them.

For a moment contemplate the fact that, as the inhabitants of earth are surrounded by, or come in contact with, spiritual beings, so they are depressed or elevated in thought according as those beings are intelligent or ignorant. Hence, the inducement for every reflecting mind to put forth a persevering effort to educate, to cultivate, every human soul on this plane of life, that no ignorant, debased, debauched, individual may go to spirit-life, to return through the obsessing powers, naturally possessed, to learn that which it ought to have learned before it left its own body.

Again, review the fact that the law of *affinity* is founded on an immutable principle, and if ignorance abounds upon this plane of life, the ignorant on the spirit-plane, no matter of what nationality, will be attracted to them, and will inspire them with their own debased thoughts; while, on the contrary, if a people are wise, the same law of affinity obtains, and the result is, good and wise spirits are attracted, and their inspiration is poured out upon the people.

Who that can comprehend the *Philosophy of Life*,—who that feels that he or she is a Spiritualist,—does not see the great inducement for energetic action in enlightening the people; and realize that all the calamities the inhabitants of earth have ever suffered were blessings in disguise, provoking thought, which results in the development of mind—the only capital we can carry to the next life?

But this life is at present the main theme of our investigations,—how to be a numerous, a great, a good people. We have already hinted at so much, tending to the good time coming, that we will close this article with the positive impression that we shall have more to say in coming numbers of the RELIGIO-PHILOSOPHICAL JOURNAL, upon this and kindred subjects.

The New Volume.

Our readers are fully acquainted with the JOURNAL, as it has from week to week reached them, presenting on its ample pages articles in reference to the past, present, and future life. With this issue, we commence the publication of a new volume; and in so doing, strengthened by the assurances of good wishes from friends, we desire to say, that the RELIGIO-PHILOSOPHICAL JOURNAL will continue to be worthy of the patronage of Spiritualists and liberal minds in all quarters of the inhabitable globe. To-day, wherever there exists communication between the United States and any part of the Old World, not a week passes, that the mail-bags thereto, do not contain for precious freight the RELIGIO-PHILOSOPHICAL JOURNAL. England, Germany, the Sandwich Islands, China, etc.,—all are being illuminated by the genial pages of this angelic messenger, as it goes forth like an Angel of Light, animated and enriched by the versatile minds of its numerous contributors. It gives no uncertain sound, and always makes its benign influence felt. The JOURNAL is *aggressive*. Through the instrumentality of its scintillating rays, the dark places of superstition are illuminated, and its blows against old Theology and the corruption that exists among the clergy, are being felt among all religious denominations. It is truly a spiritual paper. While heartily indorsing all other reformatory movements of the day, the field of spiritual phenomena and the laws embraced therein is so extensive, as to require our undivided attention. Having emerged once from the hands of its enemies, and later, from a terrific fire, it now goes forth with renewed vigor and inspiration, more worthy of the patronage of the world than ever before.

Our series of articles, prompted by the great fires in Chicago and the Northwest, under the general head of *Calamities, Compensation*, and cognate subjects, will be continued so long as our inspiration upon that important theme, shall prompt us to agitate *practical reforms*, especially those which legitimately devolve upon Spiritualists, as the leaders in this the *spiritual dispensation*.

The Search After God, with this number commences a new chapter, and will unfold during the next twelve weeks, many grand truths held in reserve. Although having reached its seventy-ninth number, the interesting climax aimed at by the spirit who so boldly inaugurated it, has not been reached.

The forthcoming numbers of the Search will be especially interesting, and will contain a fund of information required by every reflective mind. They can be read and understood by new subscribers without the previous articles, and will open their minds to a realization of the beauty and grandeur of creation, and alone, they will be worth the subscription price of the paper for one year. They will portray the crime that exists among

the clergy of all denominations, and will explain how duplicates thereof are preserved for them to gaze upon in the spirit world. This Search was inaugurated by one who has long been in spirit life, and will be conducted by him to a successful termination. In addition, the essays on scientific subjects, the lectures from some of our best speakers, the wonderful tests and incidents given by one of the greatest mediums of the day—E. V. Wilson, the department of Brother Chas. always interesting, and the Scientific Department, by Brother Carr, accounts of spiritual manifestations in all parts of the country from its hundreds of contributors, and the searching analysis that characterizes its footsteps in the domain of science, renders the JOURNAL not second in interest to any other Spiritual paper. We now furnish it to new subscribers at \$1.50 per year, and on those terms, our subscription list should be doubled within three months. Will not every one of our friends interest themselves in our behalf, and obtain at least one new subscriber to commence with this volume, and thereby aid in the promulgation of truth?

The Slade Exposure.

We give the space of our first page to the well-written and *apparently* truthful expose of Dr. Slade's trickery. If it be a truthful statement of facts, there can be no doubt in the minds of thousands who have in years past, witnessed unquestionable *spirit manifestations* through his mediumship, that the "thirty pieces of silver," and the love of *vain glory*—of being considered the greatest medium of the age, has led him to forget that the truth only will serve a wise purpose in elevating a man in the scale of humanity, without sorrow and regrets.

We place the most essential portions of the New York Sun's article before our readers for their perusal. They can judge as well as we can of its truth.

It is but just to say, that the Sun has treated spirit manifestations—those that were really and unquestionably genuine, with marked respect. If this expose is made in the same spirit, and only with a desire to expose and weed out impostors, we most heartily tender the Sun our thanks; and every lover of truth should do the same thing.

While our columns are ever open for the vindication of all truthful mediums, and while we believe that *genuine physical spirit manifestations* are doing more than all other phases of spirit communion to convince the world of the truth of Spiritualism, we feel that a Jude who will betray the truth for self-laudation and money, is to be detested as the vilest of impostors.

Let it be distinctly understood that we speak from knowledge, when we say that Dr. Slade is a good medium for *two phases of mediumship*, one is the playing of the accordion by *spirit power alone*, and the other is spirit-writing on the slate, without the aid of mortal hand. We have in those particulars tested his mediumship, as thousands of others have, beyond controversy.

Our columns are at the service of Dr. Slade, to make defense against this professedly truthful and crushing expose of the New York Sun.

Let him give a straight-forward explanation of all points made against him. From our many years experience and observations with men, we have no hesitation in saying a *very strong prima facie* case is made against him. If he can clear up each and every point, it will serve as the best free advertisement he has ever had.

As a journalist that has ever stood by him, our co-laborer, Bro. E. V. Wilson, has staked his reputation as a man of truth and veracity, but a few weeks since, upon a deception—deception it was—most cruel; a deception if deception it was—which should consign Slade and Simmons to an unenviable retirement from public patronage. All truth-loving, sensible men and women will join with us in demanding a full reply from Dr. Slade to every point made against him; a reply so full as to leave no doubt of his honesty and truthfulness as a medium.

We will suggest that if any point is left unanswered, such point will surely be represented, with redoubled convictions in the minds of the people, that it can not be answered; hence it will be wise to cover the whole ground.

We may be permitted to state further, that no circumlocution, or interference by others will be admissible. Stern, straight-forward facts only, will serve to exculpate Dr. Slade from the charge of being the most vile impostor that occupies the position of an honest medium for *spirit communion*.

Microscopes.

We have a number of orders for the Household Microscope—No. 1600, on our books which we hope to fill in a few days,—as soon as the importers can get them out of the custom house. We are also obliged to announce an advance in the price of these instruments to \$6.00, owing to their increased cost in Paris. We are greatly pleased with the universal satisfaction the microscopes we now handle are giving, and the small advance in No. 1600 will not deter any one from purchasing. The orders now on our books, and all received prior to the receipt of this notice by our readers, will be filled at the old price.

NOW IS THE TIME for those who do not want the JOURNAL any longer, to pay up arrears and order it stopped. It is no pleasure to send it on credit to those who do not wish to pay for it.

ELI F. BROWN will lecture in Kansas City, Mo., during May. A lyceum is to be organized through his efforts. Mr. B. will arrange with other places in the West for the summer months.

Medium's Column.

NOTES FROM A LECTURE ON PHYSIOLOGY—DELIVERED IN 1851.

BY D. F. KAYNER, M.D.

All human operations are only so far correct as the mind rightly perceives truth and applies its principles to use or practice. Hence, the nearer you get it from the fountain, the purer and more reliable will be the draft of wisdom and more reliable will be the draft of wisdom and more reliable will be the draft of wisdom.

You may enquire here, "What is Truth?" We answer: It is the various workings, effects, and results of Nature's universal and harmonious law in all things, varying only as action differs in the different stages of development or degrees of refinement.

What, then, are the obstacles in the way of arriving at the truth through the medium of the outer or physical senses?

We answer:—All notions are subject to the influence of surrounding circumstances, which shape, to greater or less extent, all their operations. Add to this the fact that the condition of the medium itself, with the degree of development, moulds it a "vessel to honor or to dishonor," and you will begin to perceive how unreliable all the physical senses must be.

The brain is constructed upon the principle of an electro-magnetic battery—the cerebrum corresponding with the positive side, or the platinum and copper portion, and the cerebellum to the zinc or negative pole, and the double nerves to the wires by which the electrical current is completed.

Now, through the medium of these telegraphic nerve-conductors, all outer intelligence is conveyed to the mind as it is pictured or impressed on our hand to touch an object when we put our finger, we say it feels hard, soft, hot, or cold, as the intelligence is telegraphed and conveyed along the reflected nerve fibre and daguerreotypied upon the mind which feels and realizes sensations according to circumstances. So, too, with the physical sight. The impressions made upon the retina by the object is telegraphed along the optic nerves and pictured upon the mind. Thus also, the vibrations of sound, falling upon the tympanum or drum of the ear, is continued along the auditory nerve and telegraphed to the mind. Taste also is the impress of the gustatory nerve, as the medium of the mind.

Now, let your minds recur to the fact before mentioned, of the ten thousand strings of the human system, wrought by changes in the combination of the primary elements, and the certainty of disease when any of those combinations are deranged in the least, and that the correct mediumship of the physical senses is impaired by the slightest jar, and you can begin to perceive at once the uncertainty of the outer senses, when the slightest and most trivial surrounding circumstance may derange their primary elements, and destroy, in whole or in part, their truthfulness.

That this is a correct view of the subject is a matter of every-day demonstration. From a slight derangement of the kidneys, liver, or stomach, the gustatory nerve may cease for a time to perform its office, and articles either lose all taste, or all taste alike. From slight impurities in the blood, the optic or auditory nerves may become affected, and sight or hearing become partially or wholly lost. Or the brain becoming slightly diseased, the vision becomes double, or reflects upon the mind the distorted and deranged images of the objects before it.

The question now arises: "How can these outer evils and physical errors be overcome and truth be drawn from the fountain head?" We answer, that as there is no feeling, sensation or perception, independent of the mind, that the mind when acting free from and independent of the physical senses, can perceive all truth within the scope of its comprehension correctly.

This state is spiritual sight, or CLAIRVOYANCE.

That it is not the physical finger, but the finger of the soul, that feels; not the visible eye, but the interior eye of the mind, that beholds,—the mind that hears, tastes, and senses, is fully demonstrated by this solitary fact, which I witnessed several years ago.

When but a lad, being in company with another boy, a little older than myself, we were in a pantry where the good housewife was warming her pans of frozen milk on a small furnace, for skimming. The lad lifted the smoking pan from the fire to his mouth and commenced drinking, when suddenly he let it fall, screaming, "I have burned my mouth!" and immediately spit from it a lump of frozen milk!

Now, this simple fact, fully demonstrates that the mind alone feels, and that the impress the medium receives and imparts may directly reverse the actual sensation.

What, then, is the human mind?

We have already shown that the difference between man and the brute was the union of the spirit of mind with the spirit of matter. We observe also in nature successive steps of development, more and still more refined—earth, minerals, vegetables, animals, MAN.

Now as the conditions of a higher existence are supplied by all below it, it necessarily follows that the germinal essence, or spiritual emanations of all the inferior formations enter, in a highly refined state, into the formation of the superior; and as man is the connecting link between earth and heaven, or the visible material world and the spiritual state, it follows that the human mind is the unfolded rosebud of the universe, the crowning apex from nature's fruitful womb, the grand reservoir of all perfected materials.

We find, then, beyond or within the physical organism, when we look from the effect to the cause, a more refined and exalted material or principle constituting the thinking, or reasoning power, or soul.

Still beyond, in the vast depths of unfathomable immensity and stretching through limitless space, is the Divine Mind, constituting the breathing, animating, and vitalizing principle of nature,—the sustaining center or germinal soul of the universe, from whence issues the germs of mind, or seeds of reason, principles which are developed into independent existences through the elaboration of the indestructible and refined materials of the universe, working in and outworking through the physical organism to the individualization of the soul, or mind, to an immortal entity.

Here, then, man's duties and relations commence to be plainly pointed out. The combined vitality and intelligence of the universe of worlds, Spirit or God, is the Central Magnet of the universe, and charges all true minds with the magnetism of love and harmony in proportion as they are refined, just as a common grand magnet will charge other common magnets.

In proportion, then, as our minds become developed, or refined, we will be drawn toward the Central Magnet of Universal Life and Goodness, and become charged therewith, and the life-principle thus imparted to us will also give us power to draw from all things around us increasing vitality—enlarging our relations and extending and spreading the emanations of love and harmony continually.

Man was designed for a harmonious being, and anything short of that state is but the imperfection of his development. Discords are

the result of incongruities, and require the refining operation of the heaven of truth to work them clear, or eradicate evils from our lives.

To do this, our true relations must be observed, and the laws of nature strictly obeyed. To be harmonious, we must be natural. Nothing can be more plain, and yet nothing so little understood.

The herb is natural, and the laws of its nature are lived out. The tree is natural, and it is in harmony with earth, and air and sky.

Man, too, should be natural, for nature is truth—and man should be truthful. He should cultivate the good and true within him, and obey the laws of health. He should develop the love and wisdom principles, and establish harmony within, above, around.

St. Charles, Ill.

Notes from Ohio.

It has been some time since I have spoken through the columns of your valuable paper to my friends throughout the west; but I've not been idle. Although not commissioned by man to preach the eternal gospel of progress, I know the bright angels lead me into the dark avenues of earth life to minister to the wants of humanity. My experience may be interesting to some and stimulate others to "go and do likewise." I have been in Clinton Co., nearly a year, and reside within five miles of a little sectarian town called Wilmington. I held seances and lectured for the people in the vicinity till at last my fame got noised abroad, and I was invited to speak in their school-houses and churches, till it aroused the ire of some of their so-called Christian teachers, and they strove to silence us by their slanderous reports. Still the lever of spiritualism was working, and many came to my home and received consolation from the dear departed,—and many shackles dropped from their bigoted and creed-bound spirits.

To hear the rejoicing of a few, and the true lives they are leading to-day, well repays me for the abuses of preachers and people. Some few have been expelled from the church, but not before they were ready and willing to leave. An M. E. preacher attended my seances for three weeks, and became a reader and thinker, until at last I shocked him by speaking of the man Jesus in his pulpit; but gave him a more perfect character than he had done the Sunday previous. He came to the conclusion that I must be possessed of a devil to call Jesus anything but God, and made it his business to go amongst his flock and advise them to have nothing to do with me. But sometimes sickness comes to christians as well as infidels, and I trust the magnetism we impart will act as a passport to a higher life. Another preacher of the same creed whose desk I had filled, warned his people against the wolf in sheep's clothing, and urged upon them not to visit nor employ me, and that he never wanted to stand in a pulpit where I had stood again. He called upon me with another Methodist divine, as he had said, to argue the subject of spiritualism; but not one word did he have to offer. All my advances had no effect and in the meantime, I had a fine opportunity to dissect him clairvoyantly, and then felt to pity rather than blame, and made up my mind that I would remain quiet, for I had no wish to get into controversy with one that had so weak a brain, for he would only prove a disgrace to Spiritualism, rather than a blessing.

But, woman-like, I must give vent to my feelings, and the result was he came under my treatment, and I cured him in three months of a disease that had baffled the old school practice for nine years. Of course he had a good opinion of our healing and clairvoyant powers. My experience has not all been of a dark character. Another M. E. preacher has been seriously investigating spiritualism for the last year, received some tests through my organism, and as he was always radical (never adopting the divinity nor the resurrection of the body), he has made it a constant study, and the result is, he not only knows the reality of spirit communion, but has become a finely developed medium; gives many tests, and can see, and talk with the dear angels. He has sent in his resignation to the M. E. Conference, and in April will be free! He has made the Bible a study for thirty years, and is now prepared to discuss its merits and demerits, and is doing it with fine success in a private way.

I hope the friends of progress will give him work to do, for he is a born radical and a true friend to all reform. A Presbyterian Elder has received the beauties of our Philosophy, and has become a good healer and inspirational medium, and has no objection to a woman's speaking in the churches. Yours for Truth and Right, JULIA A. STARKEY.

Wilmington, Ohio.

Notes from Alliance, Ohio.

In consonance with the stirring movements of the inhabitants of this world, the denizens of the Summer Land are also moving. At Alliance, Ohio, there is an element that will electrify the false conditions of society. There are mediunistic elements in this enterprising town of five thousand inhabitants, of sufficient power, when brought out, to shake down the walls of Jericho, or of modern superstition. There are in this place an intelligent, and numerous company of Spiritualists; and persons of free thought, who are not so feeble in the knees as to prevent them from facing the music of these latter days. Six or eight churches lift their steeples towards the visible heavens; and the chimes of Sunday bells ring out a requiem to their departed glory.

In company with R. M. Sherman, a medium for physical and intellectual spirit manifestations, I had the pleasure of spending a week among the hospitable free thinkers of Alliance. The presence and power of angel visitors from the land of souls cast a boulder into the pools of thought, the vibrations of which has started a wave, outward bound, that will unceasingly roll till it lashes the cliffs of the eternal shore. The tests given were numerous, and satisfactory. The tiny tear coursed its way down the cheek of many faces as test upon test was given of the real presence, as well as the living identity of loved ones, long gone from their visible presence. The most obdurate skepticism melted like wax before a heated furnace. While the medium was tied hands and feet, and put in a sack securely tied, the most remarkable demonstrations went on from within the cabinet; such as showing hands of different sizes, talking, and lecturing through the trumpet on subjects, and in a manner calculated to elicit the consideration of the scientist and the philosopher, as well as the religionist.

Long will we remember our visit among the free thinkers of Alliance; and now seated at our cottage home in Cardington, Morrow Co., Ohio, bless the angels for the good news they offer to humanity through the instrumentality of R. M. Sherman's mediumship. In the front room of our quiet home stands a large cabinet where visitors from abroad have the rare opportunity of a cordial welcome to "a feast of reason and a flow of soul," in the veritable presence of loved ones from the other side of earth life. Whosoever will, let them come and shake their thirsty souls at the fountain of living truth that flows for all. T. M. EWING.

Cardington, Ohio, March 1, 1872.

Peculiar Manifestations.

EDITOR JOURNAL.—Having just received the enclosed letter from home, I consider it but a duty we owe our cause, to present it to you without comment. I will say, however, a few words in explanation of some of the leading characters and features: The large tin is a common sheet of tin, in which I have often seen spirit faces, like photographs. Emma is my daughter, aged 8 years; Horatio is my son, 14 years of age; Freddie, my youngest baby, and Ellie, (Aldridge) my little son who died last September, aged 24 years. He had never worn baby's clothes. Soon after his death, Emma exclaimed to her mother: "Oh, ma, here is one of Ellie's little hands right on mine! Oh, come and look at it!" But his mother saw nothing.

A. D. WOODMAN.

Chicago, Ill.

MR. WOODMAN: Dear Friends!—It is with much pleasure that I sit down to pen this to you. First, let me say, we are quite well—Nettle excepted. She is getting much better. Yesterday, Mr. Woodman went to Mr. Downey's house. In the afternoon Emma wished to look into the tin, which, by the way is an oyster can that Horatio got, and with the contents treated us to an oyster supper one afternoon, and it being bright, I asked him for it, and placed it on the shelf in front of the large tin. I had noticed the tin can several times; it was becoming dark colored—unusually so. Emma seated herself some five yards in front of it, and looked at it a short time, when she saw the picture of a man, and described him very minutely. I saw the same figure. In the course of half an hour she began to see beautiful lights and colors of every hue. Then in a few minutes she saw flowers, very beautiful, all over her hands, and intermingled with the lights and colors. Presently she saw an eye, then directly a face among the flowers. She was highly pleased with the first lights she saw; but the face excited her into perfect ecstasies. She described everything at the time she saw it, which kept her busy every moment. She thought that we could see the same as she did, and would exclaim, "Look at the beautiful flowers! Oh, how sweet they smell! How beautiful! how beautiful! Oh, Mrs. Horton, can't you see them? The pretty things!"

Then when the face became visible, she cried out in perfect delight, "There's my grandmother! She's holding up a beautiful scarf! It is prettier than anything I ever saw! It is covered with flowers and other ornaments!" Presently her grandma put the scarf around her neck, which gave her another occasion for a burst of joy. Then she saw with her grandma, a little girl, very pretty and attired in a very handsome manner, and covered with roses. They had wreaths on their heads and bouquets in their hands. Emma frequently said, "They are strewn flowers all over the house! Everything is covered with flowers!" Then the visitors seated themselves near the bureau, and Emma stepped up and began to talk with them, and said, "Grandma, won't you kiss me? Oh, she did kiss me, for I felt it on my cheek!" The little girl also kissed her in the same manner, and this was repeated a number of times. Horatio then came in from school. Emma ran to him and told him that visitors were present, and who they were, and that they were adorned with flowers and roses of every hue and color, and she held up her hand for him to smell of the fragrance, but he could see no flowers. Then he asked me if there was any cologne in the house, or anything of the kind, for said he, "I can smell it!" Then Emma declared in great glee, "Oh, it is the roses you smell!" Shortly she came to me and said, "You are all covered with the roses; don't you see them?"

In this manner we spent the whole afternoon, when I arose to prepare supper, it being nearly sunset, and I desired Emma to set the table, for I thought she had been under the influence long enough. I had spread the cloth. She then darted like an arrow to the cupboard, and said, "The little girl is with me; she is helping me!" Then the influence left, and Emma came to her normal condition, and the first she spoke was, "Oh, 'tis n't pretty here at all."

To-day we had another seance, still more touching; the same visitors, accompanied by the same dear little absent one, whose form you so recently committed to the care of mother earth. The scene was most affecting. She described him sometimes climbing on his mother's lap; then from one to the other; then upon the high chair; then to his ma and upon her back, and then put a pair of ear rings in her ears. Emma describes the ear rings as very pretty. She saw him try to speak in his mother's ear, but she could not hear the least sound. The last thing she saw him do was to go up to Horatio and put a wreath of flowers on his neck; then they departed.

I have not told you half, but Emma will when she sees you.

Fraternally Yours, PAULINA HORTON.

God—Narrow-mindedness.

How strange it is, that mankind in the full blaze of the civilization of the nineteenth century, have no higher conception of God than that which has been handed down to them from a semi-barbarous people, who lived in the dim mental twilight of three thousand years ago.

It seems almost incredible that reasonable beings can be so doped by a hireling priesthood; but such is the fact. The scientific developments of this age reveal to the thinking mind the impossibility of the existence of the puerile and malignant ideal God of the Jews. How true it is that the mass of mankind take their religious ideas by inheritance, as they take their names. Many persons who possess more than ordinary intelligence in other departments of knowledge, are not one whit in advance of the old Jews in their Theology.

How is this? Education explains it. From their earliest age the religious ideas of their parents are impressed upon their minds, and while they are allowed to exercise free thought on any other subject, they are taught to believe it is wicked to think outside of the old beaten track in religious matters. If they should dare to question the veracity of the ridiculous and absurd scripts of the Jews, their trained consciences would thunder against them the anathemas of an angry and jealous God, who dare not allow any common sense scrutiny into his ways.

Thus men are not only educated, but constrained to ever follow in the old-beaten track, without any progress in this direction. Hint to such a one that you have a higher idea of religion and God, than is taught in the old book, and he looks upon you as an infidel, and a very bad man. No purity of character can compensate for the wickedness of your unbelief. I have had men flee from me as if they feared contamination, with a holy horror depicted upon their countenances. Such narrow souls put me in mind of an instance given by Dr. Watts in his "Improvement of the mind." Traveling one day in the rural districts of England, he accosted a lad who was in his teens, and whom he knew had never been outside of his own country. He asked him if he believed the world to be flat or round? The lad replied: "It is flat; anybody could see that." "How large do you believe the world to be?"

asked the Doctor. The youth replied he "did not know; but thought the edge was about twenty miles off." He could see where the sky comes down!

There is another instance of narrow-mindedness, given by the same author which many Christians put me in mind of. At an early period in the history of England, one of her kings sent two ambassadors to one of the courts of India. The Indian king received them hospitably and showed them his white elephants, the tropical fruits and other curiosities of his country. He then asked them to tell him something of their country. They told him amongst other things, that, at certain seasons of the year, the water in the rivers and lakes in their country, became so hard that his white elephants could walk upon it; and that instead of rain during these seasons, little flakes as white and light as down would fall and cover the earth one or two feet deep. These tales so enraged the Indian king, who had never seen nor heard of the phenomena of a northern winter, that he sent them back, with a letter to the English king, in which he stated that he could not receive such intolerable liars into his court.

How often I find Christians who denounce spiritualism as the greatest of humbugs. Ask them if they have ever seen any of its phenomena; and they reply impatiently, "we have not, nor do we wish to." Such are as capable of forming a correct idea of spiritualism, as the boy was of the extent of the world, or the Indian king of a northern winter. All they know of religion and theology is what they have seen and learned within their own narrow circle. Like their celebrated long eared animal type, they are content to bray at their ancestors' brayed, without any idea of progress.

Amongst all the various ideas of God, in, as well as outside of Christendom, including the so called heathen, I regard the Jewish idea as the most illogical and the lowest. They make him handsomely vindictive, malicious, jealous, vain, fickle, intolerant, wrathful, revengeful, mean, (see his treatment of his only friend Job), inefficient, contradictory in character, haughty, weak-minded and ill-natured. Hence I say, that the scientific developments of this age makes the existence of such a God fortunately impossible.

Is it any wonder that those believing in such a God, manifest those wicked attributes that fill Christian society with intolerance and in-harmony—fill our prisons with felons—make our insane asylums, bed-lams, and feed our gibbets? "Like God, like man," is an old and true maxim.

And because the virtue and intelligence of the people have grown beyond the narrow sphere of such an idea of God, priestly intolerance now seeks to cram down our throats, the nauseous and demoralizing dose, by force of law; thus to repeat the cruel inquisitorial experiment of the dark ages. Will they succeed? Not while the power to resist remains with the people. JOHN J. TAYLOR.

Attica, Indiana.

An Earnest Appeal.

Believing that there are those in our country who are dissatisfied with the popular "Religion," and desire something better themselves, and are prepared to sympathize with, and are liberal enough to give "aid and comfort" to those who are struggling under the combined burden of poverty and persecution for the lawful exercise of the liberty of conscience in withdrawing from the ministry of the popular religion of the day, I feel compelled, much against my will, to make my case known, and believing that this appeal will not be in vain.

I spent seven years of my early life, and all the means that I possessed, to fit myself for the "ministry." I preached seven years faithfully and earnestly for the "Salvation of souls,"—carressed and flattered wherever I went, believing verily that I was doing God's service.

But the light of Truth at length broke into my darkened mind, deeply convincing me of the unreal and fabulous character of the entire system for which I had labored and spent so much.

This placed me in a dilemma. I was urged to hide my new convictions, to dissemble as many others were doing in like situation. I was kindly informed that if I left the ministry I would starve—my name would be cast out as evil. Of course I hesitated, it was human to do so. But I earnestly investigated, and became more and more convinced that,—let come what might, starvation or death, I at least, could not stultify my reason, and outrage my conscience, by continuing to advocate a system that I was deeply convinced was not only false, but hurtful, and inimical to the best interests of man. I withdrew. I had a large helpless family, and as I had been unable to lay by anything, of course, I was left utterly destitute. As I could not get into any profitable business, I went to work with my hands, at whatever I could find to do. So by laboring on a farm, teaching school, and occasionally lecturing, I have managed to secure a scanty subsistence for myself and family for two years.

I have suffered on in silence, still hoping for a better day, but it does not come. The night before me seems long and dark.

I now feel that it is a duty I owe to my family, to make my case known. I am willing and able to work. But the labor of one pair of hands is inadequate to the support of ten of a family. What I desire is, a position in business somewhere that will yield me a competent support, or to borrow means from some one who has it to spare, and is willing to assist a brother in real need.

My fond hope is to go west where land is cheap, and secure a home for my family. If any one who may see this, feels interested enough in my case, if they will write me, I will refer them to prominent men in this vicinity who have known me for years. In the meantime I would be pleased to receive calls to lecture anywhere convenient to the line of the C. B. & Q. R. R. Respectfully yours,

J. R. HARRIS.

Van Buren, De Kalb Co., Ills.

"For six months he has kept me and my child from starvation, and I have never seen his face," said a weeping woman, holding a little child by the hand, as she pushed through the throng up to James Fisk's coffin, in the vestibule of the Grand Opera House. "Kept us from starving," she repeated, "and I want to look upon my benefactor!"

Brigham Young is reported in failing health. He was born in Whitingham, Vt., June 1, 1801. He first announced himself a convert to Mormonism in 1832, and was ordained an Elder at Kirtland, O. He was made by Joseph Smith one of the Twelve Apostles, and succeeded the Prophet in the Presidency in 1844, removing to Salt Lake in 1847.

The Divinity-man who stole books from the Cincinnati Library, has been tried by a "Religious Council," which has ordered him to replace the stolen volumes, to be reprimanded before his whole congregation, and to give evidence of being penitent. These terms being complied with, the young gentleman will be ordained.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me, from the use of tobacco, and I heartily recommend it to any addict who desire to be cured. Thank God I am now free after using the weed over thirty years. LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectively destroyed my appetite or desire for tobacco. DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it. F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871.

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R. V. WILSON.

Our Eastern Tour—No. 8.

On Thursday, January 25, 1872, we left for Camden, N. J., and are now reading this sheet of paper on which these thoughts are written—not long ago it was a green poplar tree, growing in the State of Maryland,—carried by water via Philadelphia to Roger's Ford, on the banks of the Schuylkill, at an expense of \$9 a cord, and delivered at the paper mill, and then worked into paper of the finest quality. We were in and through the works, and know whereof we write. There are two establishments on the banks of this river, each doing a fine business in making paper out of wood; a cord of wood making about one thousand pounds of paper. Is there anything impossible to man? Who shall bar his progress?

On Thursday and Saturday evenings, January 25th and 27th, we gave seances in Camden, N. J., to good audiences, giving many fine tests,—among which the following are worthy a place in our department:

To a man we said: "We see by you the spirit of an old man. He is tall, spare, and of dark complexion. His hair is iron-gray; his brow broad and receding. He died many years ago. We also see a hillside home or country. It is a fine estate. The mansion is a fine one, standing in a fine park of trees. We then described the building, gates, walks, etc. This spirit now shows us a package of papers. He takes one of them out of the package and holds it out to us. On it we read: 'The Last Will and Testament of —, 1781.' On the second paper we read: 'Covenant and Bond, 1804, with —.' These papers are of value to you, and you are looking after them. They are far from here, in another part of the world. They are secreted in an attic-room, in the mansion on the hillside. That we saw and described."

"I am Mr. H.—. Many here know who I am. I recognize the spirit. All the statements are strictly true. The Will was dated 1781, the Covenant and Bond, in 1804. They are of great value to me and others, and the supposition of all concerned are, that these papers are secreted in the mansion on the hillside."

"Mind reading," from a voice.
To which Mr. H.— replied, "Not by any means, sir, for I was thinking of a matter entirely foreign to the communication just given by Mr. Wilson."

To a lady we said: "Here is with you a man,—describing him. He was a physician. He is Dr. Henry."

"I recognize him well. You are right in your statement, sir."
To a man came two spirit sisters; were fully described and readily identified.

To an old man came a loving little girl, just as she was in health and life, before death called her home. Then she stood forth in all the pride of well-developed, pure womanhood of spirit life, exclaiming, "My father, I live to love you, and will meet you in joy ere long in the Summer Land!" This spirit was fully recognized.

To a young man we said: "We see you when twenty years old. It is afternoon of the 16th of August. Here is a heavy blow given you from behind; it looks to us like a handspike in the hands of another man. The blow is a glancing one, hurting your head and left shoulder as well as arm."

"You are right, sir; and the blow came near killing me. Had it fallen fully on me, I should not have been here to-night."

"What day of the month, and what month of the year, did this accident occur to you, sir?"
"On the 16th day of August, in the afternoon of the day, I remember well the time."

"We see by this man a boy—his son. This son, when fourteen years old, was drowned—he would be twenty six years old if living to-day."

"You are correct," replied the man.
These are but a few out of seventy-two tests given on these evenings in Camden. Thus the work goes bravely on.

Our meetings have been a grand success in the City of Brotherly Love,—beginning with one hundred and seventy-four hearers, concluding our engagement with a full house—every part of it full. We were well paid, treated like a prince, and houses open for us in a dozen places,—amongst whom we enjoyed the hospitality of Dr. Child, Bros. Shumway, Rogers, Wise, Thompson, and de Haas, whose whole-souled kindness we shall long remember. May angels be their guides here below, and in the end, welcome them to the All-Father's House.

The meetings in Philadelphia, through one mishap and another, were about run into the ground at the close of the winter of 1871. During the past fall up to January, the success of the societies and speakers have been very good, indeed; but January, 1872, was, and has been a grand triumph in everything, and to all concerned. The collections on Sundays and on Monday evenings amount to a trifle over \$300, paying in full every expense,—hall hire, advertising, and speaker. We venture the assertion that, for the first time in the history of Spiritualism, under the ministrations of our "first-class speakers," the societies in Philadelphia have not had to put their hands into their pockets to meet the excess of expenditures over receipts for any one engagement. This is as it should be.

There are many good mediums in Philadelphia, among whom we received good advice, and some fine tests. First on our list, is Mrs. Katie B. Robinson, of 1123 Brandywine street,—a good medium and true woman; and her guiding genius, White Feather, a spirit of the dusky race of the red men, so rapidly disappearing from the face of the earth, soon to be known only as immortals. We can say in truth and honesty, to many of our friends, if you go East during the summer and are in Philadelphia, fall not to call on Katie B. Robinson, it will pay you well, and you will hear good news from the Summer Land.

Second on our list, is Mrs. S. A. Anthony, also a good medium, of whom we wrote in our former communication. Our friends will do well to call on her. She can be found at S. W. Cor. Seventh and Catharine streets.

Third, we find Mrs. Sarah M. Buckwalter and Jacob L. Paxon, healing the sick, causing the lame to walk, and feeding the hungry souls of time, at 1037 Mt. Vernon street, with both physical and mental food. Long may they continue in their good work.

Dr. T. Rhodes, ever faithful and earnest in his work as a healer and developing medium, may be found at No. 1005 Race street; also our friend and brother, David S. Cadwallader, has his office at this place,—where one can always find a large assortment of liberal books, spiritual papers, liberal tracts, and mineral waters. Remember and

do not forget the place, No. 1005 Race street, Philadelphia.

And, finally, our singers and singing—for a wonder, we have lost the card of the leader, Mr. —, hence, forgotten his name, which we should not have done if we had not trusted to his card; but we express our thanks for the able manner in which he conducted our singing, assisted by Mrs. Bush, who presided at the organ. The congregation joined in the singing.

The Sunday afternoon public circles are a specialty of the meetings in Philadelphia. They are ably presided over by Dr. Child, and are calculated to do a world of good; and the attendance always large, averaging four hundred during each session in January. The good behavior and order in these public circles, cannot be excelled. The Spiritualists of Philadelphia still live. Sister Fannie Allyn spoke for the society during February; and we are creditably informed that her audiences were larger than ours, hence, we are beaten,—and do not always come out a head of woman, when she undertakes. Well, Fannie, sister ours, we yield this point; and bid you God speed, in our glorious work!

Friendly Advice.

An esteemed friend in Southern California, advises us to discontinue the JOURNAL as soon as a subscriber's time, for which he has paid has expired. Very good advice for our pecuniary interest. But it is a fact that thousands of our subscribers find it impossible always to renew before such time as paid for has expired. We do them a great favor, as thousands of letters testify, by continuing the JOURNAL to them.

Shall we wrong such poor but honest people to save ourselves from being imposed upon by a few knaves? That is the question; and we answer, no. We prefer to be generous to the poor, and expose the cheats, even if they are professed Spiritualists. The "Black List" answers a good purpose for such.

J. L. Potter's Report.

BRO. JONES—My report for February is as follows: Places visited—Le Roy, Etna, Granger, Big Springs, Watson Creek, Spring Valley and Rushford; number of lectures given, 21; number joining association, 6; amount received in collections and yearly dues, \$53.36; expenses, \$3.75.

Our cause is progressing all through the State. Some startling developments are taking place, both in mediumship and in opposition. At Cherry Grove a Miss Myres has been developed as a medium. She was brought out very rapidly. Being brought up under the tutelage of the Dutch Reform Church, her control was at once pronounced to be the devil. Their preacher could not preach or pray him out. The spirit could preach as good Dutch as the priest. The girl was finally forced to leave home. She found a home at Charles Hanson's, where her control was being turned to usefulness. The opposition soon found a willing tool in one Peter McCracken, a member of the Legislature, helping to frame laws to govern the people of Minnesota. Said Peter came with the girl's father, and advised him to take her home. The girl not being willing to go, she was dragged from the house as you would drag a dog, and this honorable Peter said to the father, "I will stand between you and all harm." When such men as Peter McCracken are allowed to make our laws, and head mobs to drag mediums from circles, what can we expect of the rabble? Let the people of Fillmore county look to the character of the men they elect representatives hereafter.

At Granger, the spirits have been doing wonders. Last March I was there, and recommended the forming of circles, stating that they could have the evidences of the truth of Spiritualism at home, just as well as to be without them. From this they have developed several good mediums, while many are believers now that would not listen to us one year ago. One of the shining lights of the Methodist church has been developed as a medium, and has asked for a letter from the church. This has brought holy wrath upon her head from their dear, pious pastor. He says Spiritualism is of the devil, and William Denton is a deluded child of said devil, because he has published that lecture, "Be Thyself."

At Big Springs we had some startling manifestations. A young lady was developed the first sitting, the spirit of a Miss Starks taking control, giving her mother some splendid tests. Going to a foot-rug, the spirit said, "I made this." She caressed her parents as tenderly as when one among them. This young lady is in good hands, and we hope to hear more from her soon.

The cause of Spiritualism can not prosper with the circles and tests left out, any more than a watch can keep time without a main-spring or balance wheel. Every phase of mediumship must be developed. How little it costs to sit an hour with friends, desiring angel presence. Through such means, thousands have been made to see the light, whose genial rays are shining with immortal beauty.

My address is Northfield, Minnesota. The above is respectfully submitted to the spiritualists of Minnesota.

Rushford, Minn. J. L. POTTER.

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL: For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all of the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and now I have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

Springfield, Mo. M. K. SMITH.

Mr. Smith enclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.—Ed.

JOURNAL.

Tobacco Antidote—Testimonial.

SISTER A. H. ROBINSON: I have been a constant slave to tobacco all my life. It has appeared to be a part of myself from my earliest infancy; and though my parents never used it, I was badly marked with it; and now at forty-seven I can say that during that time, except when making powerful efforts to stop the habit, constantly used it, smoking or chewing, or both at once.

Now, I will say that I am acquainted with friend Henry L. Lewis, of this place, who has used it for fifty years. One box of your antidote, he tells me, has eradicated all desire for tobacco, and, apparently, all need of the stimulant; but I have tried other remedies, which have failed. I fear yours will also. But I will try this once more. If it cures me, there is no one alive that it will not cure, and then I wish to become both local and general agent for your antidote.

S. A. THOMAS, M.D.

Penville, Jay Co., Ind.

REPLY.

DEAR SIR: I to-day send you a box of my Tobacco Antidote.

Anti-natal conditions, unexplainable, reaching back to your ancestors, perhaps for several generations, produced a similar "condition" in your organism.

Through experience you are now developed to a plane of thought so that you desire to conquer your natural appetite for the loathsome weed.

The Antidote, chemically compounded by scientific chemists in spirit life, through my mediumship, will enable you to accomplish your desire. Follow the directions on the box implicitly. If the appetite for tobacco is not entirely satiated with one box of the Antidote, try a second or more, if it should be necessary.

Use the Antidote only when the appetite for tobacco is inordinately keen, never touching tobacco after once using the Antidote.

Mrs. A. H. ROBINSON.

Chicago, Ill.

Passed to Spirit Life.

Passed away to the bright spirit home, in which he had the utmost trust and confidence, February 1st, 1872, J. H. Steele, M.D. He had a long protracted illness, and was a great sufferer for many months, but the constant presence of loved ones gone before, were his only comfort and support, and at last they bore him with them, almost unperceived, so gently and peacefully did he sink to sleep.

In Burrville, N. Y., January 18th, of diphtheria, Lynn Eddie, youngest son of C. E. and L. E. Jones, aged three years, passed to the spiritual plane of life.

Dearest Lynn, thou hast left us.
But this precious thought we love,
Whilst we mourn thee, thou art happy
In thy blissful home above.

Angel Lynn, canst thou see us
Weeping, mourning now for thee?
It would comfort us to know that
Thou couldst often near us be.

Twice before the dark death angel
From our sight a treasure bore;
Little Lynn, hast thou met them
On the distant shining shore?

The Secret of a Century REVEALED!

—OR—

THOMAS PAINE

The Author of

The Letters of Junius

AND THE

Declaration of Independence.

Who was the author of that wonderful series of articles in the form of letters, over the nom de plume of "Junius," has been a question that has exercised literary circles in England and America for one hundred years. Many of the most gifted minds have spent much time in earnest search and close examination of the subject, the weight of evidence preponderating in favor of Sir Philip Francis.

A spirit purporting to be Thomas Paine has frequently within the past few years appeared to Capt. E. V. Wilson, the well-known lecturer on Spiritualism, and declared to him that he (Thomas Paine) was the author of the Letters of Junius and the Declaration of Independence, and the declaration so received was given to public audiences at the time. But it has remained for a very powerful, though unknown writer, to compile a series of proofs that place the assertion of Paine's authorship of the Declaration of Independence beyond doubt, and present the strongest kind of evidence that the Junius Letters were from the same master mind.

AN APPENDIX is attached to the book showing up and entirely demolishing the arguments of Taylor, Macaulay, and others, who favored the belief that Sir Philip Francis was "Junius."

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By Rev. D. W. Hull.

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BY HENRY GIBBONS, M.D.

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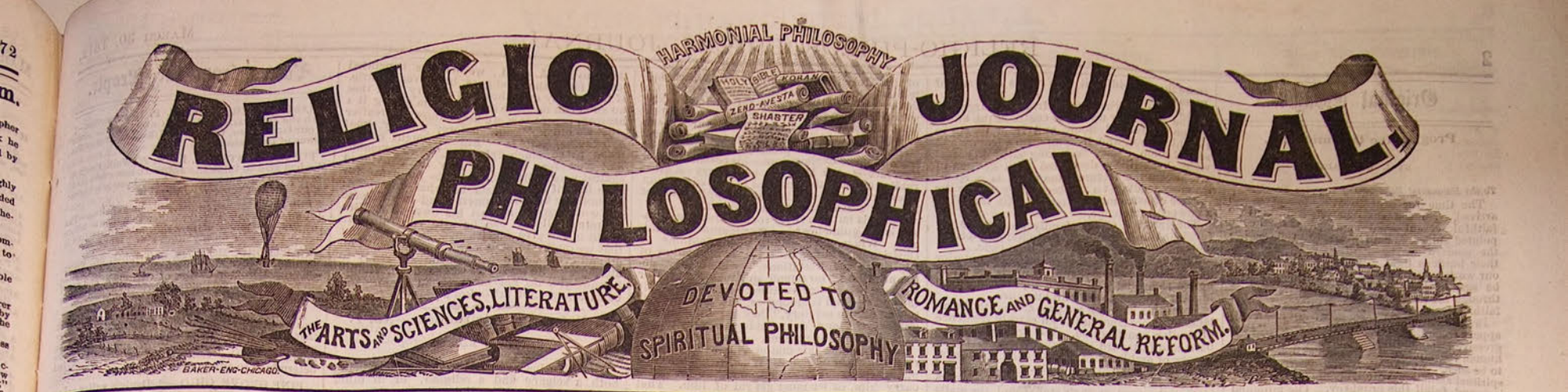
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VOLUME XII.

S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

CHICAGO, MARCH 30, 1872.

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NUMBER 2

Select Poetry.

WRITTEN AT MY MOTHER'S GRAVE

BY GEORGE D. PRENTICE.

The trembling dew-drops fall
Upon the shutting flowers like souls at rest:
The stars shine gloriously, and all
Save me, is blest.

Mother, I love thy grave!
The violet, with blossoms blue and mild,
Waves o'er thy head—when shall it wave
Above thy child?

'Tis a bright flower, yet must
Its bright leaves to the tempest bow;
Dear mother, 'tis thy emblem—dust
Is on thy brow.

And I could love to die,
To leave untended life's dark, bitter streams,
By thee, as erst in childhood, lie,
And share thy dreams.

And must I linger here,
To stain the plumage of my sinless years,
And mourn the plumage of childhood dear
With bitter tears?

Aye, must I linger here,
A lonely branch upon a withered tree,
Whose last frail leaf, autumnally serene,
Went down with thee?

Of life's life's withered power,
In still communion with the past I turn,
And muse on thee, the only flower
In memory's urn.

And when the evening pale
Bows like a mourner on the blue dim wave,
I stray to hear the night winds wail
Around thy grave.

Where is thy spirit flown?
I gaze above—thy look is dimmed there;
I listen, and thy gentle tone
Is on the air.

Oh, come, while I may press
My brow upon thy grave, and in those mild
And thrilling tones of tenderness,
Bliss, bliss thy child!

SPIRIT PICTURES.

The Mysterious Appearance of Strange Likenesses.

[From Frank Leslie's Illustrated Newspaper.]

At the close of a morning of most unsatisfactory work, Edgar Ramsay put away his camera and stood looking into the street. He had an artist's eye and taste, and had chosen his occupation from the love of it. But there came hours of depression and weariness to him as well as to every other son of Adam, when he doubted whether he had been wise in choosing his present pursuit. His morning sifter had been a model of patience and good nature. No statue could have been more immovable, the day was fine, the light perfect, and her drapery had fallen about her in the most graceful folds. Yet she had sat six times full-face, three-quarters, profile, and yet he could not conscientiously say that at any time he had produced a likeness.

"You know best," said the lady, in answer to his remarks, "whether it is a good likeness or not. One never knows how they look themselves, and one's friends are hardly better judges. Satisfy yourself, and you will satisfy me."

No sifter that he had ever had was more supremely indifferent to the advantages which nature had lavished upon her, but he could not satisfy himself, and he had been obliged to make another appointment, from which he feared the result would be equally disappointing. He could not quarrel with his materials; they were the best that could be procured, and he had just taken the picture of a young girl which seemed almost as if it must speak, so life-like was it, and yet this fact refused to reproduce itself. Truly there was much in his art that he did not understand, though the beauty of his pictures and his intuitive knowledge of the most favorable position in which to place his sitters, so as to bring out their good points and conceal their bad ones, brought him fame and constant employment. Yet he felt inclined today to give it all up because he was baffled by something which he could not comprehend.

To his recollection came a curious observation of an old artist, which he had treated once with contempt, thinking it an excuse for poor materials or bad work. "Different people," said he, "exert such a different influence on the materials, that one would almost think the inanimate things had consciences, and were moved by likes and dislikes like creatures with souls. It appears almost as if they had pleasure in reproducing some faces, and brought out all their finest expressions and inward grace; while others have a contrary effect, and though we exert all the knowledge of which we are possessed, and try to bend the stubborn materials to our will, they defy us and refuse to paint for us the face before them, or produce it in such a manner that what should be a likeness is a caricature or a distortion. I have met in my own experience two such cases. They are rare, but you will often find sitters of whose patience you can not complain, who will not be easy to take, and who will cause you a world of trouble because they exert but in a slight degree these same unhappy influence. But if one of these untoward faces should become a sifter of yours, do not waste too much time upon it, let it go—whatever the cause may be, you can not in the slightest degree control it, and you may as well give up the attempt at once."

How Ramsay had laughed in his sleeve at the old man. Nothing of that kind should ever happen to him. There was not a face in the wide world but he could copy it, if he had only time. But to-day it seemed as if the artist's mysterious experience was about to become his also. Pahaw, he was tired from overwork, or such crotchets would have found no

entertainment in his mind, and the best way to dispel them was to plunge into the throng that surged beneath the windows, where, if he did not keep his wits from wool-gathering, he would be run over, and served rightly for his stupidity. As he was about to leave the room, a boy put a note into his hand which read thus:

"Will Mr. Ramsay please come this afternoon to Twenty-seventh street, and bring his instruments, to photograph a dead child, and greatly oblige
"CORNELIUS WALKER."

Of course he could not refuse; he must go at once. The new subject would drive out the old. At the appointed time he presented himself at the door, and was shown into a darkened room, where, upon a dark maroon couch, lay the loveliest child he had ever seen. In whatever form death had come, he had left no trace of grief or pain behind him; nothing but peace and beauty. The boy lay on his side, with his cheek resting on one hand, while from the other flowers were drooping, as if, overcome by sleep, he had sunk down with them still in his grasp, which had grown less firm as his slumbers became more profound. In front of the couch sat the father, apparently unable to withdraw his eyes from the lovely statue before him. He bowed to Mr. Ramsay, who stood a moment beside it, as if he too were fascinated by the spectacle. He then withdrew to a distant chair, and waited till Mr. Walker should speak to him.

"Sir," said the gentleman at last, "I have sent to you that you may give me a picture of this child. Some memories can carry with them the faces of dead friends forever, but mine can not, and I wish you to preserve for me that which I must so soon put away from my sight."

"I will do what I can," said Ramsay; but he spoke less confidently than he would have done on the preceding day. "At the best, Art can but give you a suggestion of that which is lost, not an accurate picture of it."

"Give me something at least by which to recall it. Do you know, sir, what it is to have a memory as treacherous as shifting sands, which keep no trace of yesterday for you? If you do, you must needs pity me. The mother of that child, my wife, died but a year ago. I loved her as my life. In our short wedded life we were never separated a day, and yet I can not recall a feature of her face—it has faded, faded quite away. I see her dress; I have that by me, and the jewels she wore, the books that she loved; but her eyes, her lips have vanished and left me forlorn. I think I shall go mad sometimes with the longing and striving to see what I can not."

The unhappy man gazed earnestly at the great mirror before him, as if he hoped to see something in the shadowy depths that approached her.

"I was not so painfully aware of my infirmity while she lived. I knew that faces came and went in my mind like shadows in running water, but how could I feel it? I had her then. I often asked her to have her picture taken for me, but she had some superstition about it, and laughingly refused. She was not handsome enough, she said, for that, and what did I want of her picture and her too? What would I give for the faintest hint and gleam of her face? I would go to the very gates of death for but one glimpse of it! Can those we love be perfectly happy in heaven, if they know the longing of those on earth to see them once again?"

For such a question Ramsay had no reply, and indeed none was expected—the mourner seemed rather as if he were thinking aloud than talking to a sympathetic listener. But he felt that if he did not pause soon he must interrupt him, for he knew by the situation of the room, and the time which the clock on the shelf showed him, that he must soon begin his task, or the light would not answer his purpose. Yet he could hardly bear to disturb the cool gray light which lay over the child, and which seemed best suited to its profound and dreamless sleep.

"I am sorry to appear in haste," said he at last, "but I must soon commence, or the light—"

"Ah yes, I know, I will go away. Take him as nearly as he lies as you can. I have seen him sleeping so, so many, many times; and yet I know he would fade out of my mind just as his mother did. Begin when you will." And he rose and left the room.

Ramsay approached the couch, and for a few moments studied the child. Then he opened the blinds, and turned the couch a little more toward the light, and partially shaded the window with the muslin curtains. Then he arranged his camera and plate. Looking, he saw the child lying as beautiful as a dream, with the light falling softly on the delicately-chose features, which were thrown in bold relief by the warm background. He dropped the curtain, waited, and then drew out the plate. He saw the couch, the simple night-dress, the bare feet, the drooping flowers, and the light curling hair, but over all floated a thin veil, as if a puff of mist or vapor had swept over and obscured it. The air of the room seemed perfectly clear; could a filmy smoke have swept into the window, spoiling what promised to be the most perfect picture he had ever taken, or was the dimness and obscurity in his own vision? No, it was clearly on the plate, for every other object was distinct enough. He tried again; he closed the window; he shrouded the camera with more particular care, and waited with a nervous feeling for the result. The picture was no better than before, excepting that the vapor, breath, or whatever it might be, had cleared away from the child's feet, which were distinctly visible, while over the head and upper part of the body it still remained more heavily than before.

"I shall have time but for one more trial," muttered Ramsay, "and to-morrow I shall be able to do nothing. I think I am losing all my skill."

He arranged the camera, and sat down and waited—perhaps he had been too impatient. It was the first picture he had ever taken under such circumstances—perhaps it might require a longer time for its completion than an ordinary one. When he drew it out at last, he was fully rewarded; perfect as a Greek statue lay the child. The mist must have lifted off its delicate features and had gathered like an aureole about its head, but that could be easily removed, and he felt proud and glad of the art which could keep so fresh in the mind of the childless father the face which he must so soon put away from him. He drew the blind to again, placed the couch in its former position and restored to the waxen fingers the violets which had dropped from them.

As he was about to leave the house, Mr. Walker came toward him.

"Have you been successful?" he asked.

"I hope so," was the reply. "I have staid till the light would no longer serve me. I will send the proofs as soon as they are finished."

Ramsay never watched the completion of a picture with such anxiety, not even the first that he finished by himself. When he first saw the perfect proof he uttered an exclamation of surprise. Floating above the child's head, bending over it, but not looking at it, was a female face of surpassing beauty, with eyes of a clear brightness like those of the child in the arms of the Sistine Madonna. The head and a slender portion of the neck were distinctly visible, and then the form faded away in a trailing cloud of mist. Had he, then, been with spirits, and not known it? Should he keep this picture to himself, or should he show it to Mr. Walker? From this he copied others without the radiant face; but in every picture which he took directly from the negative, from out the floating mist the same face appeared. When he had completed some pictures which satisfied him, he carried them himself to Mr. Walker.

He found the unhappy man sitting in the same place, with the couch drawn up in the same position, with a night-dress lying on it, as if he were trying to cheat himself into the belief that the child might still be in it. A withered violet or two lay near where the empty sleeve had fallen.

"Oh, you have come again!" said he, when he recognized Ramsay. "Give it to me, no matter what you think—give it to me, if it is ever so little like him. Do you know that he is fading from me already—fading away just as she did? I have forgotten him when alive; I only remember how he looked when dead, and soon that will fade, too, and I shall have nothing but this, and this," and he touched the night-dress and a shoe which lay beside it.

Without a word, Ramsay handed him the pictures. He seized them, he kissed them with rapture, and the great tears rolled down his cheeks.

"It is he—my pretty boy," he cried—"dead—but I can keep him—this will not go from me. But why did I not have you before?—then I could have kept him with me alive always, and then I should have had his bright eyes and pretty smile—they never would have vanished quite away."

This mingling of grief and joy affected Ramsay powerfully. He held the envelope with the shadowy picture in it in his hand. Should he give or keep it? The man's nerves were unstrung by grief; how would this affect him? He could in no way account for the appearance of the head above the child; and it was the likeness of no one he had ever seen. Indeed, the whole had a transparent look, not as if the light shone upon it, but rather through it—soft and translucent, like an alabaster shade with a lamp behind. An impulse which he could not control made him draw it out.

"I have something here to show you. I can not account for it, and I do not pretend to understand or explain it. This was the picture that was taken the afternoon that you sent for me."

Mr. Walker put out his hand carelessly. He had hardly heard what was said; all his other senses were dull compared with that of sight. But when his eyes fell upon this, the other pictures dropped from his hands, and he grew whiter than the bust beneath which he sat.

"Man!" said he, "who are you that can bring back the dead again? It is the face that I have prayed morning and evening with bitter agony might be given back to me even for an hour: but it would never come."

He rose and grasped Ramsay's hand with a fierce eagerness.

"Have you seen her? Did she appear to you? If she could—my Eugenia, why did you not come to me?"

"She has not appeared to me, Mr. Walker; but when I came to take the picture of your dead child, this face appeared on the plate beside him. I think heaven must have taken pity on your infirmity, and allowed her to make herself visible to you in the only way in which she could. See!—she does not look at the child below her—his spirit is with hers, but her eyes are turned to some distant object."

"It is to me that she looks! Her eyes are seeking mine. I never, never shall lose her. I can always see her when I will."

He threw open the closed blinds, and held the picture in the strongest light.

"If she could but speak to me! But I can see—I can see her!" Then turning to Ramsay, he said: "You never can know a joy till you have felt a grief like mine. I can never repay you."

"You are under no particular obligations to me," said the artist, quietly. "This was done without any aid or help from me. I only furnished the materials to be worked upon, and left the result undisturbed."

"I thank you for that, then," said Mr. Walker; "but pure spirits only manifest themselves to those equally pure. Say nothing of this to any one but ourselves. Those who can not understand us will say we are fools, or doting; but I think it is the only thing that can keep me from going mad."

He fixed his eyes upon the picture with a gaze so eager and rapt that Ramsay began to entertain some doubts of his sanity. Indeed, the whole atmosphere of the house seemed unreal and mysterious, and he felt anxious to leave it.

"As I have no more pictures to show you, and as you are satisfied with those," said he rising, "I will take my leave."

"Stay but a moment," said Mr. Walker. "Come with me to the library, and let me pay you for your services."

Still keeping his eyes fixed upon the pictures as he walked to the library, and putting it down beside him, he drew out his hand-book and wrote a check for so large an amount that Ramsay hesitated to take it.

"It is too great a sum, Mr. Walker."

"Do not speak of it," he replied, with an impatient wave of the hand; yesterday I would have given all my fortune for what lies before me. No matter at what price the world would value it, to me it is priceless, and I am now your debtor."

Ramsay put up the check. The man could not be reasoned with, and must do as he chose. He knew there were two values for everything—one in the outside world, where men buy and sell, and another in the heart, where trifles are sometimes prized above rubies. He bowed and left him to the solitude which he seemed to desire so much.

For many days he thought constantly of his picture, and looked often at the copy which he had made for himself, but at last his business and other incidents swept it from his thoughts. Some months afterwards he was strolling with a friend through the street. He looked up at the house, which was closed and had an uninhabited aspect. His friend observed his glance, and said, carelessly, "A Mr. Cornelius Walker lived there last year—a very rich man—but he has gone crazy from the loss of his wife and child, and has been carried to an asylum."

When Ramsay returned to his room, he looked for the picture he had taken for him. The child was distinctly visible, but the face above it had grown dim and indistinct. He tried to prepare another, but the head would not come out again, though the child was represented with undeviating precision. He could not comprehend it. He had kept the negative with unusual care. Could it be that the picture which he had taken for the unhappy Mr. Walker was gradually fading away, and the loss of it had driven him to madness? The whole affair seemed to him so strange and mysterious, that he should have doubted whether it had ever happened, were it not for the generous sum which still remained to his credit in the bank, where he had deposited Mr. Walker's check.

PHOTOGRAPHIC GHOSTS.

Photographers are acquainted with three or four different ways in which secondary images may appear in photographs. In the first place, when a sensitive glass plate has served its turn as a negative—as many paper positives as may be needed having been taken from it—the film of collodion or other prepared surface is removed from it, and it may be used, for a wholly new photograph. But it is found that unless great care be used, some faint traces of the former picture still remain, and these may appear as a ghostly attendant upon the figure forming the second picture. One photographer in endeavoring to utilize an old plate which had fulfilled its duty as a negative, could not wholly erase the image. Wash or rub as he might, there was always a faint ghost of the person accompanying any subsequent photograph taken on the same plate.

Dr. Simpson relates that a friend of his received at Brussels a box of glass plates, quite new and highly polished, each wrapped in a piece of newspaper. A lady sat for her photograph, taken on one of these plates, and both the photographer and the lady were astonished to see that her likeness was covered with printed characters, easily to be read, the ghost of a political article in fact. In this case, antinetic rays had done their work before the glass was exposed to the camera. By another mode of manipulation, a photographer may produce a ghost-like effect at will. A sitter is allowed to remain in the focus of the camera one half of the time necessary to produce a complete photograph; he slips quickly aside, and the furniture immediately behind him is then exposed to the action of the light. As a consequence a faint or imperfectly developed photograph of the man appears, transparent or translucent, for the furniture is visible, apparently through his body or head. With a little tact, a really surprising effect may be produced in this way. As a third variety, one negative may be placed in contact with another, and a particular kind of light allowed to pass through it for a time. There results a double picture on the lower negative.—London Photographers' Journal.

Items from Vermont.

BRO. JONES:—How can I express my thanks for your kindness in sending me the dear old JOURNAL? I know you are a man that believes in casting your bread upon the waters. And here let me say that your kindness will never be lost, for I may yet have it in power to do something for you in return. We all felt as though we were living on the "shadowy side" of life after writing to you; but the next week, to my great joy, I received your kind letter

and the JOURNAL. We were all transported in a few minutes to the "sunny side" of life, as father commenced to read aloud the "Search after God." By the way, I want to say to Bro. Francis, that in searching, he had better look among the Green mountains of Vermont, as here are a great many caves and by-places. A short time ago the "praying band" gave us a visit. One of them, Mr. E. B. of Brandon, in his remarks, said: "We have come up here for the express purpose of holding up God before the people of this town." I thought to myself it must be the same God that Abram saw—that was on his way to Sodom and Gomorrah, to see how many righteous he could find. Now I am inclined to think it is not the same God that visited the above place, for it is said he went up there on foot and alone. But to look over Leicester people he had to be brought up, and held up. Now, perhaps, this is the very fellow that Mr. Francis is searching after. From your child correspondent,
Leicester, Vt. ADDIE L. FAINE.

Manifestations at Moravia, N. Y.
[From the Moravia Weekly News.]

The spiritual manifestations taking place at Morris Keeler's, in Moravia, have, for the last week, been more wonderful than ever before. The cabinet door was opened by the spirits themselves, revealing the medium sitting in her chair within the cabinet. At the same time a large and powerful man, dressed in glittering white robes, presented himself at the cabinet door, partly advanced into the sitting room occupied by the persons holding the seance, among whom were Mr. and Mrs. Thompson, of Philadelphia. In the dark seance there was a sound as if water was thrown upon them. The spirits joined in singing, and would call for certain pieces. They asked for "John Brown's march," and seemed to be especially pleased when it was sung. After sitting half an hour the light was turned on and an Indian spirit presented himself, giving the name of Owasso, Dr. Slade's guide. He said he had come to talk with Mr. Chew, a gentleman present.

Two brothers from Detroit were present. Their mother came, and were recognized by them. She talked very plainly to them about their family matters. Mr. Thomas Hazard, of Providence, was present, and received several tests. A gentleman from New York city recognized his wife and two sons. A lady from Buffalo saw her father and husband, whom she fully recognized. The resemblance of the father to the lady was noticed by all present. There were twenty-eight persons in the room. Several other faces were seen and recognized by those present.

An Indian spirit, named Hantah, appeared several times, and talked in broken English. At one she was dressed in red, at another, in white. Numerous hands were seen—as many as six or eight at a time. A gentleman recognized the hand of his wife, with the representation of a ring he had given her while in the form. Some of the faces were less distinct than others, and in some instances the voices were weak, while in others they were loud and distinct.

A lady was sitting in the dark seance. A little boy came and said, "Here is Edward, mother." After the light was turned on he appeared very plainly, and spoke to her in reply to various questions, related many incidents of his life, which were very comforting and satisfactory to her. The mother of a gentleman from Camden, appeared to him and was positively recognized by him and seen by all present. She spoke to him for about fifteen minutes in regard to her family, and gave numerous tests. A young gentleman connected with the Baptist Church saw the form of his sister who had recently died of consumption. She was very plainly recognized by all present. Stepping back a little she coughed two or three times, and holding a white handkerchief to her mouth, showed the appearance of blood that she had raised. She repeated this several times, and the recognition was perfect. She said in a clear, though feeble voice, "I followed my body to the grave, and thought what a folly it was for my friends to weep for me; for I was so much better off." She also gave her brother some good advice.

MR. EDITOR:—To-day I, in company with several of my friends, visited the house of Morris Keeler to witness some of the manifestations given by the 'spirits' at that place. After entering the 'spirit room' we formed a circle of eight persons: Mr. and Mrs. Keeler, Mr. and Mrs. Slocom, an adopted daughter of theirs, Mr. R. Livingston, of Genoa, Mrs. S. M. Wormer, of Moravia, and Mrs. Andrews, the medium. After sitting a very short time in the dark circle, a spirit came to Mrs. Slocom, and said, "Oh, ma!" Mrs. S. asked if it was Jennie, to which she made no reply. She then asked, "Is it Johnnie?" and was answered affirmatively on the piano. Mrs. S. then asked several questions, which were answered very readily. We saw many bright lights floating about the room. Then came a very loud voice saying to me, "M., you are all right; your bark is almost over the rough sea. Go ahead and you will see better days." Mrs. Slocom's little daughter came close to her, and conversed in an audible voice. There was a sound as of a bell tolling, and a bird fluttering over us, then a voice said, "Strike a light." We did so, and Mrs. Andrews took her seat in the cabinet. After she was seated, and the cabinet door fastened, the spirits opened the door, and two children of Mrs. Slocom came, and were recognized by her and her husband. Her mother also came and stood in the door, and turned around and walked away. All present could see her plainly. The spirits also sprinkled water in our faces while in the dark circle.

Original Essays.

Progressive Communities.

BY J. W. EVARTS.

To the Harmonial Reformers of America Greeting:

The time for organic work has at length arrived. No sod shall be left unturned; no faithful servant shall be neglected by the appointed guides, and all bearers of the cross of the modern Christ—Spiritualism—shall find their burdens light. We, of spirit-life, have our work systematized, and our media shall be sustained and protected, at all hazards, through the immediate impending trials of our faith.

In the RELIGIO-PHILOSOPHICAL JOURNAL will appear the initial steps, under title of "Progressive Communities," of the future plan of human redemption. It will not at first be seen to be such, but the unceasing yearnings for spiritual affiliation will consummate the project, and fulfill this prophecy. The millennial dawn takes its date from the inauguration of unitary communities, where the intellect and the affections are harmoniously united on the same platform.

The intellect has run rampant through the ages, regardless of the intrinsic virtue of the love, and the harmonial soul may read the result. With woman suffrage will dawn the power of love's intuitional light; and the Philosophy of Life will take practical root in the fusion of love with intellect. And this is the first impetus to the supramundane design of "Progressive communities."

The workers in the New Dispensation will, as the years roll on, be silently drawn into the illuminated plane of social unity, where the lion (Intellect) will peacefully lay down with the lamb (Love); and where the possessions of each will not be bartered away to the ambition of either; but each stand shielded in its holy individual freedom.

Whoever inculcates a new truth involuntarily incurs the trial by faith; and the trial by faith of Spiritualism, and its concomitant associations, will yet develop stranger connections than its most zealous adherents willingly imagine. Who among you, brethren, will deny your master, Truth, ere the tocsin of alarm has sounded thrice?

We know there are but few, as yet, fully arrived on that plane of life befitting to a practical "Progressive Community," and yet those few do live, and may, by an assimilation of ideas and purposes, exemplify the social unity of mankind, on the plan that we, the undersigned, reveal through the medium of the RELIGIO-PHILOSOPHICAL JOURNAL.

THOMAS PAINE.	HEMANS.
C. F. VOLMEY.	ROLAND.
FOURNIER.	SIGOURNEY.
FENELON.	NORTON.
WM. PENN.	RACINE.
CHARLOTTE CORDAY.	GOETHE.
MARY STUART.	MOZART.
ROSSEAU.	ANN LEE.
JEAN.	THERESA.

The above was written by impression, except the names, which were given mechanically, through my hand.

INTRODUCTION.

Having viewed for many years the fluctuations of community life, its rise and progress, its success and failures, its truths and errors, and its good and evil consequences, and having studied deeply its relation to the progressive destiny of mankind, and failed to deduce from the many experiments made, any successful mode of operation, it has been my lot to have been raised, by successive degrees of mental illumination, into a condition of thought upon that subject, which brought me in rapport with intelligences who showed me the practical solution of the whole problem, together with a vision of a complete model of a "progressive community" in practical working order.

I am deeply impressed with the importance of publishing to the world the results of this transmundane experience; and I herewith set about the work.

I will first present the vision, and then in a few chapters, illustrate the laws and regulations governing such a community, together with the objects reached and conditions resulting therefrom.

CHAPTER I.—THE VISION.

I first find myself on the highway, nearing a magnificent palace, and by my side one who was near and dear to me in earth-life. She said, "Come with me; I will show you our beautiful home." The mansion is on an eminence, with undulating slopes in every direction, with beautiful forest trees overshadowing a rich greenward, interspersed with walks and drives, and dotted here and there with choicest flowers of every description. All around I beheld people, men, women, and children, some busy at occupations of their choice, some at sports, and others enjoying the pastime which their happy condition affords. We went our way up a serpentine path, concentered of beautiful pebbles, to the entrance of the huge edifice, an immense structure of masonry.

As we approach, the door swings open, as though our footsteps had moved some hidden spring, and seems to say, automatically, "Welcome in!" As we enter, the form of a woman approaches us, bids us welcome, and directs us to deposit our surplus wardrobe in a side room near the entrance, after which we are ushered into the ante-room—a grand reception-room indeed, carpeted with Brussels of superb design, furnished with easy seats and sofas, tables on which are books, albums, magazines, and papers, and the walls decked with mirrors, paintings, and fine portraiture.

We are seated, and my guide makes known the object of my visit. One of the directors of the institution is called in, who leads us through the various apartments of the great edifice, and bids me note the architectural skill employed in its construction, which I will briefly describe.

Leaving the ante-room, we entered a parlor surpassing in beauty only the ante-room, surpassed the parlor of the finest earthly dwellings. From this we entered a library and reading-room in which were deposited the choicest productions of every age, and the tables lay heavy with recent publications, among which I observed reprints familiar to my eyes, and around them sat numerous people, men, women, and youth, eagerly satisfying their hunger for knowledge. From the library there is an entrance to a large hall, which also has an entrance from the ante-room, and also an entrance to a hall running through a wing of the main building, in which is sets of rooms for four families, and opposite the large hall one set of family rooms, and two rooms beautifully decorated for distinguished guests.

At the posterior of the main building is a dining-room fronting to the east, eighty feet long, and twenty-four feet wide, commodious for the feasting of one hundred and fifty people, and having a very solid foundation, is used for dancing.

The main building is three stories high, one wing and back extension, two stories, with halls running through the upper stories of both wings, and divided into sets of family rooms, with cross halls, in the main building on the

same floor, dividing it into rooms and sets of rooms.

A heavy stairway runs from the large hall on the first floor up to the centre of the building on the second floor, and from thence to the third floor, and leading into a lecture and school-room eighty feet long and fifty feet wide, beautifully decorated with designs of art. From the lecture-room there is a spiral stairway leading to an observatory, where the science of astronomy is taught with the aid of a powerful telescope.

The interior of the family apartments are furnished and decorated by individual means, and in accordance with individual taste.

This is in brief a description of the interior of the palace. The exterior needs no other notice than that it bears the appearance of the highest order of earthly architecture.

From this building we pass around to the attachments concomitant to an earthly residence of similar construction. We first approach a barn and farmyard, the exterior surpassing in beauty of architecture many of the most palatial human residences of earth.

We enter. Scores of the most superb horses and cattle stand in their stalls; and the stalls are as clean as industry can make them; here they remain through the heat of summer days, to enjoy an evening frolic daily as the sun recedes to the west, on pastures freshened by the falling dew. This barn is filled by the best of provender, and the playful, prancing steed indicates the manner in which it is dispensed to him.

Adjacent to the farmyard are numerous other buildings, for poultry, pigs, sheep, etc.

We next pass to the surroundings, where gardens of immense richness meet our view, and every manner of choice vegetables and fruits are brought by the hand of skill and industry to the highest state of perfection, and better fitted for the use of man. Beyond stretch vast orchards of apples, pears, peaches, quinces, etc., and large plantations of small fruits growing in luxuriance. Still farther in the distance are fields of golden grain, vast acreage of corn, potatoes, and the various field productions, and broad meadows tempting the lowing herds which graze beside them. The clatter of the sickle, the shining ploughshares, and the busy hands everywhere around betoken a bountiful harvest, to renew the comforts of this peaceful, healthful, progressive community home.

I turn to our guide and ask an explanation: "Is this a veritable home in spirit-life?" He answers: "No, not of spirit-life; but a model home for earth life, in which spirits as well as mortals will dwell. This plan is perfected and ready for transmission from the spirit-land to the progressive inhabitants of earth, there to be put into practical operation. In this home all are shielded in their individuality, men and women alike. Each labors at his or her will. Every hour of labor is paid for in full.

"This is a joint stock association, and all men and women are rulers over their own dollars. In financial matters all voting is done according to the dollars invested; but on other matters voting is done by all above a certain age.

"Return to your earthly cares, and I will impress you to finish the full plan of this progressive community in succeeding chapters."

The next chapter will treat of the plan of organization.

Centralia, Ill., Feb. 21st, 1872.

Creed vs. Reason.

BY J. ---.

There is not one; no not one well informed person, who has liberally and impartially investigated the phenomena known as "Spiritual manifestations," that can honestly deny their existence as a fact, however much he may be disposed to condemn the theory that attributes them to spirits of the dead. We say this frankly, although we are not a Spiritualist. Facts have multiplied upon facts, till no one can consistently cry "humbug and collusion." Knockings, table-tippings, trances speaking, involuntarily writing and hundreds of other mysteries that daily transpire on both continents, and challenge even the prodigies of scientific lore for an explanation, must henceforth be admitted as facts *per se*.

To dispute the actual occurrence of the phenomena alluded to, is simply to set prejudice against reason. It is an excellent way to demonstrate inconsistency; or for one to prove the fact that he has fallen into that condition of mental slavery, when "having eyes, he sees not; and having ears, he hears not;" for surely if one be warranted in receiving evidence, or in basing conclusions upon testimony, in any of the affairs of this world, he should feel safe in deciding that manifestations of an extraordinary type, do occur without the aid of deception. Whether the phenomena occur through the agency of spirits, or of that imaginary monster, the devil, or whether they are simply the result of physical laws, is a question outside of that of "humbug;" a question, too, which seems to trouble most sorely the heads of the very wisest men.

Let us consider it as settled, then, that raps are produced by invisible agents; that tables, chairs, etc., do move without the application of physical force; that men and women do enter the clairvoyant state and speak from a knowledge that is not their own; and that many other transactions and appearances equally mysterious are present with us to-day, defying scientific researches, and confusing the savans of the whole world.

And now, with this "elephant" upon our shoulders, what course shall we pursue? We can not throw off the burden; and yet we feel its weight most seriously. We can not cast it from us, and yet we cry out to others to do that very thing. Ah! facts are weighty matters! Reason tells us to apply reason; but creed chafes at the commands of us to stick to creed. Yes, stick to creed, and shut our eyes and our ears, and be led by the voice of the church! What does the church say? It goes back eighteen hundred years, and brings forward teachings that, if followed out in practice in all the affairs of men, would at once stop the wheel of progress, and set boundaries to the development of human intellect. From the pulpit, in the private family circle, upon the street corners, in periodicals and in books, it raises the cry, "Don't investigate!" Ah! how the blind do seek to lead the blind! Too deeply steeped in the essence of creed to rise a single tip above the surface, the pious "priest" would prevent others from even "taking a sniff" of the fresh and wholesome air of REASON. He would dictate, and he would have the passive members of his flock blindly follow, thus making machines of themselves by using his brains instead of their own. Where, in the whole career of Christ upon earth, did that notable personage demand of his followers, "Don't investigate?" On the contrary, his advice was that they should "seek for truth." How can one seek for truth without investigating? Is it investigation for one to attribute every mystery in nature to the "devil"? Is it investigation to shut our ears to the voice of reason, for fear of being led, perchance, from the narrow path of a creed taught us in our childhood? But "our creed" is so very plain that we know that anything conflicting therewith must be false. Yes, and the Bible is so very plain that a child may understand it. So say the orthodox ministers

of that Holy Book; and in the next breath they tell us to read the Scriptures, and to pray for understanding. Why pray for understanding over a thing so plain that a child can comprehend it? But above all, if the Scriptures are so very plain, what a fool was Adam Clark to spend so many years of his precious life in writing his volume of explanations—his commentaries. The fact is, the Bible is a mystery—a great riddle; a riddle that can not be solved without investigation and a wholesome application of REASON; reason unfettered by creed.

There is but one royal road to truth, and reason is the guide-board—investigation the vehicle. When the various denominations of Christians cry out against the investigation of "spiritual manifestations," when they denounce those who attend spiritual lectures or sittings; when they vociferate from the pulpit that "the devil is among us, and is at the bottom of all the mystery," they are defacing the guide-board, and demolishing the very means by which truth is reached.

Let us pursue this matter a little further, and raise the curtain higher. We have got the "elephant" upon our shoulders, and we must either carry him, or we must get rid of him. That is, "spiritual manifestations" are a fact *per se*; and we must prove that they are not rightly named—that they are not produced through the agency of spirits, or we must bear the weight of a fair probability that they are. Then let us say nothing about the devil; for, with sensible people, that will avail us nothing; but let us be just what Nature intended that we should be, instead of shutting our eyes and ears, and instead of surrendering our brains to the control of others, let us go about the work of investigation, and for once let us rise above creed and infantile notions, and look at matters in the light of reason. If we are so opposed to the theory of "spiritual agency," let us "seek for truth" by searching out the evidence that shall prove to the world that Spiritualism is false. By so doing, according to "our creed," we may be the means of saving many a poor, deluded soul from purgatory, or something worse, and thus shall we be doing the work of Christ. It illy becomes us to act upon the part of iconoclasts, until we feel that we are able to set up a more plausible theory than that which we would demolish. We should patiently hold our peace until we believe that we are able to convince intelligent Spiritualists that they are worshipping at the shrine of a "phantom," by informing them of a more probable cause of the phenomena which they claim as evidence of the truth of their doctrines. This is much the best course; for then shall we obviate the necessity experienced by very many in all ages of the world, of rejecting long cherished notions, and being forced at last to admit that which we once fought ardently against. We pen this last sentence under the supposition that Spiritualism might possibly prove true; and if it is destined to that end, it is better that we be converted now than after having fought it for years. We ought to remember the opposers of Harvey, of Galileo, of Fulton. They showed their weakness, compared with the minds they opposed; just as we are in danger of showing our weakness in time to come, should Spiritualism happen to be true. Oh, but we know our doctrine is true, and hence no danger of this kind exists. We know we can never believe any doctrine but the one we now believe. Let us see. A short time ago, and you believed, or thought you believed in "A LAKE OF BURNING FIRE AND BRIMSTONE." Do you believe that now? Does your minister preach it now after the fashion he was wont to a few years ago? Perchance you believed, also, in "INFANT DAMNATION." Do you believe in it now? Does your minister proclaim it from the pulpit, to the horror of mothers, as he was wont to do? No, say you, these things are not believed to such an extent as they were a few years ago; the fact is our doctrine is progressive. Progressive! Then the probability is that it is false in part, if not in whole; for to progress it must change, and truth can not change. Besides, the doctrine of an eternal hell fire was only lately the cornerstone of your church; you believed it unless you were hypocrites, with your whole power of faith. Now you are about to give up the point, and are gradually coming round to a position less opposed to the dictates of reason. Many of you are ready to acknowledge that the idea of burning brimstone is a great mistake; and many of you are even ashamed to own that you once adhered to a doctrine so ridiculous. Well, if you are mistaken in this point can you be certain that you are not mistaken in other points, or even in all points of the doctrine you profess? The fact is, you stand upon a slippery soil, dotted with pools of downright inconsistency, in which you are in the utmost danger of being mired.

The Mohammedan, the Mormon, and even the Pagan are as certain in their own minds that their religion is true as you can possibly be that yours is true; and were you born and reared among either of those sects, you can not doubt that you would have been just what those around you were. You would have believed the doctrine because others believed it, and because it was, perchance, drilled into your very being during the period of your childhood. And this must be the case with thousands of all sects or denominations whose doctrine is not based upon tangible facts. They believe, or think they believe, from influences as far from reason as the heavens are from the earth. Therefore, common sense proclaims that none can be certain they are right, so long as the evidence is like a "mist in morning." Ah, and when the mist is dispelled by the bright rays of the sun, and the eye is permitted to penetrate beyond, and rest upon objects real, 'tis there we find TRUTH, against which the whole world can not persuade us.

We learn only by experience and investigation. We should not expect to know anything about astronomy, philosophy or chemistry, should we refuse to study those branches of science. We could not be what we are, whether Methodists, Presbyterians, or whatever we may be, had we closed our ears and refused to give the doctrine a hearing. No one could be a Republican or Democrat, did he refuse to read politics and to listen to political speeches. Without investigation we can not know whether a thing is good or bad. The voice of reason demands that we should investigate, to the extent of our abilities, all things that claim for themselves anything good. This is the bottom principle of all progress in knowledge of whatever description.

Why assert that a thing is evil before we have made ourselves acquainted with its qualities? Or why denounce a doctrine before giving it a fair hearing? We utterly refuse to read a book, or to listen to lectures upon a certain subject that conflicts with our set of notions of theology. We claim that the subject is evil; but how do we know that? What right have we to assume so much, when we are as ignorant of its philosophy as a cow is of the four moons of Jupiter? Upon what, we ask again, do we base our denunciation?

Now, friends, let us no longer be as foolish as in times past, but when Mr. A. or B. lectures on the subject of Spiritualism, let us walk up, like honest seekers after truth, and hear all he says—every word, from alpha to omega. Oh, don't shudder; it is the only fair way to dispose of this matter. Allow it to rest on its own merits, if it have any, for nothing can be more honest than this. There may be some good, even in Spiritualism; and, if we listen atten-

tively to Mr. A. or B., we will be benefitted just so far as the good goes, be it ever so little. If it is merely evil, then it is very true that no good can result to any one from giving it a hearing, except that we may know thereafter what we did not know before; namely, what Spiritualism really is. "But we ought not to listen to so much falsehood," you exclaim. Ah! you fear that you may be convinced against your will! But there is no cause for such fear, if Spiritualism be what you claim; for nothing but the plainest kind of evidence can convince one against his own will. But in spite of all that can be said you think we ought not to give Spiritualism fair play, but that we ought to shut our doors against it on all and every occasion; and you are ready to attribute all its mysteries to the devil, simply because you do not comprehend them. Oh, consistency, thou art indeed a jewel!

Religion vs. Spiritualism.—No. 1.

BY J. R. BACKUS.

Much has been said about Spiritualism being both a science and a religion, or in other words, a "scientific religion." On this subject we propose to advance a few thoughts that are suggested to our mind.

In our opinions on this question, we shall probably differ widely from the prevalent idea among Spiritualists. We believe that Spiritualism is in no sense a religion. To our mind it would be just as appropriate to assert that the sciences of geology, chemistry, or astronomy, each constitutes within itself a distinct and individualized religion. The claim in either case seems to us to be equally absurd.

Religion to us is one thing, and Spiritualism another, differing as widely as the antipodes. But in this view we are not disposed to be dogmatical. *Ipsa dixit*, we are glad to learn, are becoming exceedingly unfashionable and unpopular, especially among Spiritualists. We shall therefore undertake to show some reasons for the position we have assumed. Some, perhaps, may look upon such a discussion as altogether profitless and unnecessary, deeming it of little moment whether Spiritualism be accepted as a science or a religion, or both, as the effect of its facts upon humanity will be the same in either case.

But we are not of the number of those who can view this question with such stolid indifference, but on the other hand, we believe this to be one of the vital questions of the hour, and imperatively demands the attention of every earnest searcher after truth, and lover of his race.

It is a well-known fact, that the history of Religion in the past, has shown it to have been the deadly foe to science, laying its deadly and relentless hand of persecution upon the expounders of scientific truths in all ages.

But, says one, we admit that the church has combated science at every step with bloody hands, contesting every inch of ground, and retiring only when forced by the irresistible march of advancing civilization, but that Religion ought not in justice, to be obliged to bear the weight of infamy justly belonging only to the church.

This at first view seems plausible enough, but let us look into it a little more minutely. Suppose, for example, that John Smith should fire your house and burn it down over your head, and you should apprehend the said John Smith, and upon his examination the spirit of John, speaking through the material organization of Smith, should plead "not guilty," upon the ground that it was the material body of Smith that did the deed.

Now, as the body of Smith would have no power to act independent of the spirit, being only a mass of inert matter, just so the church would be impotent and powerless without being animated by its controlling spirit—religion.

We assert then that science and religion are and ever have been inveterate enemies, having no affinity whatever with each other; they can in no possibility be made to coalesce. Wherever religion has held the controlling power in civil government, or in other words, where Church and State have been united, liberty has been trodden under foot by the iron heel of tyranny, and there is no lesson of history more plainly taught than this, that where religion abounds, freedom languishes.

In this country there exists a well-grounded sentiment, that the absolute exclusion of religion from participation in the affairs of the State, is essential to the enjoyment of the fullest freedom of conscience.

But says the Religio-Spiritualist, "We know this is true of all other religions, but not of Spiritualism. All other religions are intolerant, but not so of ours."

Now don't you know, good brother, that the adherents of all other religions would probably present the same claim, and at the same time, while each would be found to place an exceedingly high estimate on the liberality of their own particular "ism," would exhibit an entire want of confidence in the honesty of the same claim set up by other parties. Now from our standpoint, this general distrust of the "political influence of religion," is truly a healthy symptom in the body politic, prognosticating the preservation of that inestimable boon—"Liberty of conscience."

If, as is claimed by some, Spiritualism is a religion, then it is as justly subject to the same distrust in which all other religions are held. Dress Spiritualism with the character of religion, and you erect at once an impassable barrier in the way of its most complete usefulness.

Spiritualism, as we comprehend its mission, comes to us laden with the choicest blessings to humanity,—both temporal and spiritual, and to fulfill its whole mission, it must enter the councils of the nation, be heard in the halls of congress, shape the course of legislation, twine around the heart of the executive, and permeate the whole political atmosphere from center to circumference. But load it down with the incubus of religion, and you will never behold its fair face smiling benignantly upon you from the capitol, for let us not cherish the vain delusion that a free people will disregard all the lessons of history, by permitting any religion to gain ascendancy in the government.

Let us be wise then in time—indignantly repelling the foul slander, that our glorious philosophy shall be stigmatized as a religion. No: let us part company with the hoary-headed criminal, whose crimes against humanity have fouled the fair pages of history from the earliest dawn of human existence,—whose course through the ages that are gone, has been marked by a trail crimsoned with the blood of its victims. Part company?—yes: tear away from the foul carcass of this detested and putrifying monster, and disenthralled, move on unfettered, triumphantly to those glorious attainments made possible for humanity through this last best gift of the angel world,—"the science of Spiritualism."

Terro Haute, Ind.

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Voices from the People.

EAST HOMER, N. Y.—S. P. Hoag writes.—I wish the JOURNAL could reach every heart and mind in our land; if so, there would be less error in the minds of the masses.

FOSTER CENTER, R. I.—M. A. Walker writes.—We feel glad to think the JOURNAL has again made its visit to our home, for we have been lonely ever since this year came in, without it.

BOSTON, MASS.—J. M. Winslow writes.—The JOURNAL is a much better paper than it was before the fire, and most of my trial subscribers like it better than they do any other spiritual paper.

HARTFORD, MO.—Jas. C. Triplett, Sr., writes.—I would further state, I have been treated by the celebrated Doctor Castor, of Ottumwa, and now I am practicing upon the same principle, and seldom fail to give relief.

LANARK ARK.—E. Hall writes.—I am searching after truth in the JOURNAL. I am sorry that no mediums travel through this county. The people through this part of the country are opposed to the cause of Spiritualism. I feel determined to investigate.

PINE GROVE, OHIO.—S. Daniels writes.—I am getting to be quite a mark of orthodox scorn to the pulpit in these parts, sowing the seeds of radical rebellion by circulating the RELIGIO-PHILOSOPHICAL JOURNAL, printed in that hot-bed which God saw fit to burn up for "its wickedness."

WORCESTER, MASS. G. S. LEE writes.—Enough is as good as a feast generally, but it is hard to get more than enough of the JOURNAL and its contents; and I will guarantee that if the two copies you are sending me weekly, were not exactly alike, I would not trouble you to discontinue one of them.

ONEIDA, ILL.—B. S. Wells writes.—There are quite a number of Spiritualists in this place, but like nearly all other localities, they are divided into two classes—E. V. Wilson calls them Conservatives, and Radicals or Free-lovers. Both kinds attended the late lectures of Mrs. Lora Craig in the Universalist church.

MENOMONEE, WIS.—Nelson Porter writes.—Go on with the good fight, give the people more philosophy and less orthodoxy. Pull down bigotry, ignorance, and superstition and build up truth, morality, and the universal liberty of mankind, and you will have the prayers and best wishes of many—and the dollars, too, I hope.

TOPEKA, KANSAS.—Wm. F. Peck writes.—Our cause is prospering finely in this place. Some very powerful physical manifestations have lately taken place at a private circle in this city, and still more wonderful ones are promised by the "invisibles." On the first opportunity I will give you an account of some of the most remarkable.

WHITE OAK, TEXAS.—C. E. Cary writes.—No one can appreciate the JOURNAL higher than I do, and I have gathered many ideas from the "Search After God," and "Calamities and Compensation," and many other able pieces that give me much food for thought. I hope you will advise all industrious, honest people, having a hard time making a living to come to Texas.

COMPTON, P. Q.—L. P. Spafford writes.—I have taken the JOURNAL nearly four years, and the more I read it the better I like it. I take four papers,—I would rather stop all of the others than the JOURNAL. My orthodox friends think that I am a "goner." I tell them that it would not make any difference if there was not another person in the Dominion that believed as I do, I would not be ashamed of my doctrine. There are a few that believe in Spiritualism, but dare not own it.

CORTLANDVILLE, N. Y.—J. G. Gager writes.—I see I am a little behind time, as my subscription for the past year expired the 8th of January last, but hope you will excuse me when I tell you I have not been Searching After God, but after men, who would be willing to pay for, and read the JOURNAL, the best spiritual paper, as I think is in the field. The coming year I have succeeded in obtaining three new subscribers,—and renew my own six months. I will continue my Search, and at the expiration of that, you may hear from me again.

BOLTON, MO.—I. C. Planck writes.—It may be possible that some of your readers would like to know how Spiritualism is getting along in Harrison county. About three years ago, some six persons commenced holding spiritual circles in the neighborhood, and developed from one phase to another until last summer, when I was added to the circle. Soon afterwards, A. Kies came to be healed. Had been sick for many months. The disease had terminated in something like chronic rheumatism, suffering the most acute pain,—right arm was paralyzed, and his hand was straight and could not be closed, and had not been used for eight months. He was magnetized by our healing medium, Thos. Pardun, and was relieved immediately of all pain.

DELAWARE, IND.—W. W. Willis writes.—The JOURNAL comes to me regularly, and it is an ever welcome guest. I think our cause is gradually gaining ground here in this hot-bed of "church anarchy." Some of the reverend gentry are settling to be quite interested in the cause of Spiritualism. One of them came to me the other day and told me he would like to attend a seance. He said that he had always believed that spirits were around and about us, and he would like to be convinced that they could communicate with us. I told him the first good test medium that came along I would give him an opportunity. He said and pray that a first-class test medium may be sent here and stir up the dry bones of this orthodox town.

LOS ANGELES, CAL.—E. Moulton writes.—Herein you will find remittance for the renewal of my subscription; also money for a few more who wish to take your paper according to advertisement in your last issues, of one dollar and a half per annum. I also take the liberty of sending you specimens of spirit-photography as is now being done by an artist in Los Angeles. We are pleased to know the good cause is still prospering, and that your glorious paper has lost nothing by passing through the fire ordeal, and we hope kind angels and humanity will still lend the assisting hand.

REPLY.—Many thanks, brother, your favors are duly appreciated. The spirit-pictures shall be placed on exhibition in the reception room of this Publishing House.—Ed. JOURNAL.

STILES, IOWA.—F. M. Milliken writes.—Your JOURNAL comes a very welcome visitor to me, almost alone in this locality. Since I last wrote you I have made astonishing developments—"healing." I have cured lung-fever, acute rheumatism, sick-headache, and like diseases, in the shortest space of fifteen minutes, and have performed some astonishing cures of chronic rheumatism, chronic dyspepsia, neuralgia, chilblains, etc., in a few weeks. Now, Bro. Jones, will you be so kind as to use your influence to send us E. V. Wilson, or some one equally good, to lecture and give tests to aid in the enlightenment of this benighted community? They have actually inaugurated a "racket" against me and my family, withdrawing their trade from me, and the "minister of God" (!) in a sermon said, he wished the laws of old that put such people to death were in force to-day.

TROY, IND.—A. A. Avery writes.—I must congratulate you, and thank you for the course you have taken in regard to Victoria C. Woodhull. I presume that thousands of nymphs are to be found in the dens of infamy, whose ideas of matrimony are about on the same plane with hers. And this I cannot admit her or the American Association of Spiritualists, as my civil, political, or religious directors. But if an association of this kind is to be tolerated, I shall favor the calling of another convention with her clausus fairly before the people, and then if the Spiritualists of America are not enough to pack her, I say to her ride. But I am old Hunk enough to support some person whose antecedents are a little more to my taste than Victoria C. Woodhull. I am just uncharitable enough to believe that the American Association of Spiritualists might have went a long time without a president, before Victoria C. Woodhull would have offered herself if she had not seen promotion there.

BEAR in mind that the RELIGIO-PHILOSOPHICAL JOURNAL is furnished to all new subscribers at \$1.50 per year.

Maltum in Parvo.

Rev. A. S. Drane, A. Smith, Esq., Miss Nettie Book, Miss Minnie Mayflower, and others:

Through the kindness of Bro. Jones, by allowing space in the columns of his excellent paper for the following summary of responding separately to your questions on the same topics. If, however, the following does not prove satisfactory to each of you, I will kindly indulge further questioning.

There are 66 books in the Bible, in its present version, 1,188 chapters; 31,185 verses; 774,092 words; 3,560,480 letters. The Old Testament contains 39 books, 229 chapters; 23,914 verses; 592,439 words; 2,788,100 letters. The New Testament contains 27 books; 260 chapters; 7,950 verses; 183,253 words; 933,380 letters. The middle book of the Old Testament is Proverbs; the middle chapter is the 29th of Job; the middle verse is 2d Chronicles, 20th chapter and 13th verse. The middle book of the New Testament is Romans, 13th and 14th. The middle verse is Acts, xi, 7. The middle chapter in the Bible is Psalms, 118th. The middle line in the Bible is 2d Chronicles, i, 16. The last verse in the Bible is John, ii, 35. The 19th chapter of 2d Kings, and Isaiah, 37th are the same. The word "and" occurs in the Old Testament 35,643 times. The book of Genesis was written 850 years after the death of Moses. The two books of Chronicles are much older fragments of Jewish history than the book of Genesis. There are seven books lost from the Old Testament. The Apocryphal Old Testament contains 14 books; 183 chapters; 15,081 verses; 152,185 words. The Apocryphal New Testament contains 25 books; 193 chapters; (words and letters not yet computed). It contains some beautiful sentiments, and is profuse with so-called miracles and absurdities. There are over 24,000 errors in the Bible, and 103 self-contradictions, or

CONFLICTING AFFIRMATIONS, only a few of which I deem it expedient to give at present:

"For I have seen God, face to face, and my life is preserved." Gen., xxxii, 30.

"No man hath seen God at any time." John, i, 18.

"Thou canst not see my face; for there shall no man see my face and live." Ex. xxxiii, 20.

"And the Lord spake to Moses, face to face, as a man speaketh to his friend." Ex. xxxiii, 11.

"Whom no man has seen or can see." 1 Tim. i, 16.

"Whoever hateth his brother is a murderer." 1 John iii, 15.

"If any man come unto me and hate not his father and mother, and wife and children, and brother and sister, yea, and his own life also, he can not be my disciple." Luke xiv, 26.

"And it was the third hour they crucified him." Mark xv, 25.

"About the sixth hour." John xix, 14-15.

"With God all things are possible." Mat. xix, 26.

"But could not drive out the inhabitants of the valley, because they had chariots of iron." Judg. i, 19.

"I am a jealous God, visiting the iniquities of the father upon the children." Cor. xx, 5.

"The son shall not bear the iniquities of the father." Ezek. xviii, 20.

"For there is no man that sinneth not." 1 Kings viii, 46.

"Whoever is born of God doth not commit sin." * * * He can not sin." 1 John iii, 9-10.

"The trumpet shall sound, and the dead shall be raised." 1 Cor. xv, 52.

"He that goeth down to the grave shall come up no more." Job vii, 9.

"Man hath no pre-eminence over a beast; * * * as the one dieth, so dieth the other. * * * all go unto one place." Eccl. iii, 19-20.

"The earth also, and the works that abideth therein shall be burned up." 2 Peter iii, 10.

"But the earth abideth forever." Eccl. i, 4.

"There is no respect of persons with God." Rom. ix, 11.

"Jacob have I loved and Esau have I hated." Rom. ix, 13.

"The Lord is a man of war." Ex. xv, 3.

"The God of peace." Rom. xix, 33.

"His mercy endureth forever." 1 Chron. xvi, 34.

"I will not pity, nor spare, nor have mercy, but destroy." Jer. xiii, 14.

"Elijah went up by a whirlwind into heaven." 2 Kings ii, 11.

"No man hath ascended up into heaven." John iii, 13.

"Answer a fool according to his folly." Prov. xxvi, 4.

"Answer not a fool according to his folly." Prov. xxvi, 5.

The substance of the next two questions is, in brief as follows: First,

REPUBLICANISM

is the practical application of the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them," in all matters, civil and political. The sentiment and keynote of its doctrine is that the object of government is to protect rights. That principle which reverently regards the equal rights of all, aims to establish and maintain the same by the power of the whole people, is the principle of Republicanism; and, second,

SPIRITUALISM

is that philosophy which underlies and overtops all other philosophies—the philosophy of life, both here and hereafter. Its religion is universal justice and fraternal love. Its science is the application of the key of reason to the mysteries of the great unity in diversity, and which bridges by immutable facts the long dreary, non-luminous space between this and the angel world, and ever exercising and inspiring us to the highest, holiest and grandest attainments possible.

Fraternally Yours,

T. S. GIVAN.

150 Fourth Ave., Chicago.

The New Departure.

BRO. JONES—I am not learned in school logic, and what I do know I have learned by experience. I have lived to see a number of Presidents step into office and out again; but I think I will not live long enough to see Victoria Woodhull elected President of the United States. The following are my reasons why she can not be elected:

1. She does not put on trousers, or patronize barber shops.

2. She is on the wrong side of the fence, and can not jump over to the right side.

3. The road she is now driving on, does not lead to Washington.

4. She can't get votes enough to elect her President of the United States.

5. If she loses Wisconsin, she is a goner; she has two votes in the State: one is Rev. —, and another fellow; and their votes hang on contingencies. If they can get warm elsewhere, with any remuneration against cold in the future, Victoria may set them down as doubtful allies.

6. Methodists, Catholics and all other Christians will not vote for her because their brains are not large enough to see the point. All the rest are Spiritualists, and their brains are too large to see the point. Her

only chance, then, is with a middle party, whose brains are so organized that they can see small points two ways, and the American Association of Spiritualists, organized to establish governments, contain about all of them, say a few hundred, more or less. I know five women who say they will vote and fight for Victoria. One of these votaries lives "up North." Last winter she killed a bear in a hand-to-hand fight. Number two is a widow, suing for a divorce, getting rid of one man so that she can get another. She says that in case of a revolution she dare not fight, but she will put her next man in front of the battle—all for freedom, provided she can be secured with a pension for life. The third one is like the second, and the fourth is like the third, and the fifth is like the fourth, third and second, only more so. I said to her, "Sister, would you really fight if Victoria succeeds in getting up a revolution?" "Yes, sir," was the quick and earnest reply. "Very well," I replied, "you will certainly get whipped." She looked at me squarely in the face, paused a moment for the storm to gather, then with mouth opened wide as though it might spill words, but it did not; her eyes first looked pity, then contempt; and lastly they seemed as plain as words, to say, "Darn you." I took the hint and ceased speaking, without further altercations.

My reflections were that about two or three such voters for social freedom, would keep one fellow, if not more, warm enough.

I am Fraternally,

FATHER PARTINGTON.

Serpent Coils—The New Departure.

BY DR. MARY E. WALKER.

Ever since the world became a habitable place, and the people engaged in activities, both sacred and profane histories have been records of warnings. The few have delved into cause, and with prophetic reason have treated of effects, while the masses have rushed headlong into troubles, sorrows and agonies; and then the grand in sympathy, the generous in soul, the inspired in action, have played the part of the Good Samaritan.

We repeat it, the masses have done this; but to the masses this may seem like a sweeping assertion; while to the thinkers, to the close observers, to the learned in history, the sad fact is conned over and over, without having decided upon an immediate feasible plan for bettering such conditions; or, if a decision is reached, the wherewithal to facilitate important prompt action, has always been tardy in availability.

Lamentable as it is, the facts are before us in all the terrible sternness of reality, that the daring bad are more successful in obtaining means to facilitate ends, than the high-toned and true, who can not stoop to all sorts of trickery to acquire means to further projects. The masses do not see the serpent coils beneath a gilded canopy. They love to look upon gilded objects, because they need what gold can purchase, and somehow they do not clearly see in what way, but they readily believe that it is to come. They expect to reap a harvest if they but follow, praise and wait the actual or implied promises of the glider. They ask not; they think not how, for they do not reason enough to understand just how power or relief is to be obtained, but they blindly think that change must of necessity mean roses without thorns, and a profusion of them; gold without dross, and that in abundance; everything desirable to be realized to come at the bidding, and in unlimited measure.

Such are the understood inducements held out to the laboring classes, the temperance people and the Spiritualists, if they will but unite in destroying the grand old Constitution of our clear-headed, logical fathers! Destroy it! peaceably if they can; but by exciting those that are ignorant and excitable to revolutionary war, with all of a rabble's horrors, "if they must."

Washington, D. C.

SUSAN D. M. desires us to have a column in the JOURNAL devoted to "Questions and Answers."

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HEREAFTER we shall keep a standing register of such speakers as are furnished to us by the PARTISAN INTERESTED, with a pledge on their part that they will keep us posted in regard to changes; and in addition to that, expressly indicate a willingness to aid in the circulation of the JOURNAL, both by word and deed.

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Hebrew and Christian Revelation.

TRANSLATED FROM

"La Bible Dans L'Inde,"

BY LOUIS JACOLLIT.

—:—

EXTRACTS FROM AUTHOR'S PREFACE:

"I come to show you Humanity, after attaining the loftiest regions of speculative philosophy, of untrammelled reason, on the venerable soil of India, was trampled and crushed by the materialism of the Brahmins, and the semi-brutal existence of dreaming impotence."

India is the world's cradle; hence it is that the common mother in sending forth her children even to the utmost west, has in unfading testimony of our origin, bequeathed us the legacy of her language, her laws, her morals, her literature, and her religion. To religious despotism, imposing, speculative delusions, and class-legislation, may be attributed the decay of nations. We are no longer burnt at the stake."

Spiritualism in England.

(From the Medium and Daybreak.)

J. J. Morse was entranced by a spirit—Tien-Sien-Tie—and answered questions.

Q. Why do the dying never weep, although surrounded by their weeping friends?

A. The operation of dying has no relation, so far as its sympathies are concerned, with the external conditions that are around. The act and operation in and through which the departing is suffering, is related to slightly to the external condition and the emotions which the departing spirit does not take cognizance of the outward sympathies of weeping friends. Seeing no reason for fear of the grave, it is not likely they will indulge in such emotion. Again, the mind being distracted by the last stage of its earthly career, there is no power to give vent to natural emotions, and, therefore, we cannot expect external signs of grief under such circumstances.

Q. Has a dog, with more intelligence than a child, any future existence?

This question was asked at the office of the Medium, February 2d, of Tien-Sien-Tie. The answer was "No." This does not accord with kindred questions asked here, from Theodore Parker, who acts as guide to Mr. Jones, the late secretary of the Birmingham Psychological Society, who says that when a monkey, or any other animal of a lower order than man, dies, "the body returns to the dust, and the spirit, which ever lives, returns to the sea of spirit, which, although unconscious, is animate, and afterward withdraws from this sea of spirit in atoms, for a further development of conscious existence." Being an inquirer into the phenomena and facts of Spiritualism, my desire is to know the truth in all its bearings. As there appears to be a contradiction between the foregoing statements of the two spirit guides, shall I be out of place in asking you to kindly cause the question to be again put to Tien-Sien-Tie, as to whether he still adheres to his "No," or whether he can give some further explanation on the subject as to whether there is a spiritual and ever-existent part, or essence, belonging to the lower order of animals, as I observe not a few Spiritualists are, as regards spirit progress, altogether on the side of Darwin, although, to my mind, he looks more at the physical side of the question, by looking upon the same atom, or spiritual monad, as developing independently and individually from the lowest order of animal to man himself. I wish to know, if there be a "sea of spirit," whether all animal spirits are therein deposited, and are from thence to be drawn as spirit-essence, for further development in a higher order of being; or whether those atoms, or spiritual monads, live independently of each other, as individual conscious spirit atoms, waiting for a suitable physical organism wherein to deposit themselves for a further and higher order of spirit-progress.—D. Taylor, Birmingham.

A. In his remarks on this letter, the controlling spirit indicated that animals do not achieve the plane of immortality because of their inability to develop the spiritual organism necessary for individual life after the physical body has been parted with. The spiritual or psychical element of their nature is dissipated at death through the surrounding regions of spiritual forces, while the body is decomposed, and becomes associated with terrestrial forces. The spirit proceeded to discuss the career of spirits through the lower forms of being, stating that it was necessary for the spiritual principle to come in contact with existence in all its grades, that it might, through association with matter, achieve development of its innate powers, and thus be able to manifest reason, the means of which were to be found in man alone.

ANN WOODERSON.

The medium was controlled slowly and quietly. He assumed the attitude of a female, and turning round to the left, spoke in a low voice, and said:

"I only wish to say that I agree with the line of conduct pursued. This will be sufficient."—Ann Wooderson.

Q. Do you refer to the message sent to-day?

A. Yes.

Q. Has it taken effect?

A. Yes.

This short communication referred to incidents of which the medium did not know anything. The controlling spirit was Mrs. Burns' mother. After the seance she communicated by writing through another medium, and corroborated the fact that she had controlled Mr. Morse. She stated that not having controlled in the trance before, and the surroundings not being very favorable, the task was not a pleasant one, and was not performed very effectively.

HISTORICAL SKETCHES OF SEANCES IN LONDON.

In presenting your readers with a few sketches of several old established seances in the metropolis, I am actuated by the desire to afford them some idea of the methods and instrumentalities whereby the facts and principles of spirit-communion are propagated in this great city.

It may be necessary that I should occasionally combine the duties of the critic and historian. I trust those who are gratified by a record of their doings will accept my criticisms in the spirit in which they are given.

The subject of the present article is a seance held at the house of Mrs. Maine, 231 Bethnal Green-road, every Tuesday evening, which has been in existence for a period extending over nine years, and to which the inhabitants of the brighter land have ministered through some of our best mediums. Mrs. Maine, who is herself far advanced along the path of mortal life, is a noble and devoted advocate of radical and progressive reforms, and her kind, generous, and sympathetic heart has ever constituted her a liberal patron of the oppressed and sorrowful, but even as pure gold is only attained by the fierce action of the fire, so these noble qualities have been born of doubt and trouble.

For many years an earnest laborer in the Temperance cause, in connection with which she is well and favorably known in the East End of London, she first had her attention called to the subject of Spiritualism rather more than nine years since. Being desirous of obtaining some practical demonstration of the reality of spirit-communion, she paid a visit to Mrs. Mary Marshall, and there obtained the following somewhat remarkable test.

It was customary at Mrs. Marshall's seances, at that time, for the spirits to write their names upon pieces of glass covered with white-wash, and held under the table by one of the sitters and the medium for that purpose. In accordance with this custom, Mrs. Maine selected a piece of prepared glass, and held it under the table, and when it was examined, on its surface was found traced the name of Mrs. Maine's father—"Samuel Gildersleeve." On a second experiment "John Wesley" was found written. Mrs. Maine had been the recipient of a vision a few days previous, when John Wesley (I have no doubt he will pardon the omission of the importance of the subject, and her house became the seat of several week-day seances and three distinct ones on Sunday!

Items of Interest.

—Mrs. Wilcoxson is still at Kansas City, Mo.

—Read Hudson Tuttle's "Arcana of Spiritualism."

—Our New Zealand friends have our thanks for late papers.

—A large increase in the demand for Thomas Paine's writings is noticeable throughout the country.

—O. L. Sutcliffe is lecturing to large and appreciative audiences at Albany, N. Y.

—Lucia H. Cowles is doing some good service in Ohio. She is a semi-trance and inspirational speaker.

—Brother White, of Gem, Oregon, will accept thanks for his exertions to circulate the JOURNAL.

—S. W. Huston's letter, with \$8.00 inclosed, is at hand. Please give your postoffice address, which you failed to do.

—If you want to read a very original book, and one of much thought and research, procure "The Science of Evil," by Joel Moody.

—Springfield, Mass., following in the steps recently taken by two Western municipalities, has elected a woman to be its city physician.

—We are now well supplied with "Bible in the Balance," a valuable work for all desiring to be well informed; and who does not?

—Dr. J. K. Bailey gave us a call one day last week. He was looking as cheerful and happy as usual, and is doing a good work.

—"Debatable Land" is in unabated demand, and the call for Mr. Owen's "Footfalls" has greatly increased of late, though first published several years ago.

—The Bible is being translated into fourteen East Indian dialects. Each translation, as usual, will be productive of mischief.

—The Methodist report 100,000 conversions among the freedmen. Wonder if their sins have been made "as white as snow." If so, what a contrast to the color of their skins.

—Bishop Simpson says: "I am alive to the danger of frivolity, but there are greater dangers in the young man's path; I would rather see my son too fond of the ball-room than too shy of it."

—A Bridgeport minister advised his Sunday school not to attend a lecture on Bible lands, because the lecturer was a Frenchman. The fool-killer evidently had not been around there for a year or so.

—"The Voice," by W. S. Barlow, have been heard by thousands. For a small sum any one can always have them in their company. They are doing more good than the voices of a thousand "ministers of the gospel."

—In our country there are over 60,000 ministers—one for every 600 of the population. In Japan and China, there is one for every 4,000,000. The reason why this country has the most criminals is evident.

—An Orthodox Christian, by the name of Marguardt, residing at Dayton, Ohio, accused his wife of being a witch, and stated that God said he must kill her and their two children. He did so.

—Brother N. Kinney writes from Waverly, N. Y., speaking in very complimentary terms of the services of Mrs. Massop. She is really a most excellent lady, and her lectures and tests are eminently calculated to do great good.

—Mr. Spurgeon graphically describes a certain class of stately clergymen who carry their lambs not in their arms, but with the tongue. Some of the clergymen of this country are distinguished for hugging certain lambs of their congregation.

—In the church of the Rev. E. E. Hale (Unitarian), in Boston, there is a vesper service every afternoon at 5 o'clock. It is mostly musical. We presume it is as satisfactory to God as anything else; if it is not, why don't he say so?

—Mrs. E. A. Blair, spirit artist, painted pictures before an audience of four hundred and fifty people in Newport, Me., March 3d, while blindfolded. A beautiful symbolic painting of here, executed in the same way can be seen at the office of the RELIGIO-PHILOSOPHICAL JOURNAL, by any one who is pleased to call.

—The American Baptist Home Mission Society is engaged in raising a permanent fund of half a million dollars, to aid in the erection of meeting-houses in newer portions of the country; and in those meeting-houses devils will be cast out of one class, to enter another. Oh, what a very wicked world this is!

—The editor of the Western Catholic, who is charged with being the priest who declared in the State of Missouri that he wished for the day when he could ride to his bride-bits in Protestant blood, replies that he is not a priest, has never been in the State of Missouri, never had a horse, and never could ride on horseback. This is evidently considered a full denial of the charge.

—The Faculty of Franklin College, a Baptist institution in Franklin, Ind., have resigned, and the college has been shut. It had been in operation twenty-nine years, but has never been well supported. Of late its expenditures have amounted to \$3,000 a year more than its receipts. God is undoubtedly neglecting his business, so far as that college is concerned. He is a very powerful being, and we can't see why he don't look after his own colleges.

—A correspondent of one of the religious papers finds ground for merriment in the statements of some persons concerning the number of miles they have traveled, and the number of words they have spoken "for Christ," and likens it to the jubilation of a hen. "Cut-cut-cut-da-cut! I have dropped another egg! Come and see it! It makes forty three eggs I have dropped this year! Cut-cut-cut-da-cut! O you miserable hens that don't lay eggs, look at me and be ashamed of yourselves. Forty three eggs! Cut-cut-cut! Cut-cut-cut-da-cut."

—Mr. F. S. Cox, of Milford, Mass., manufacturer and importer of needles and needle-cases, is doing a large and rapidly increasing business, extending over the whole country, and so far as we know, his goods give perfect satisfaction. He deals in nothing but first-class goods, and puts them up in the most tasty and unique styles, making one of the most attractive lines for agents and dealers to handle that is placed on the market. Even those who only wish to buy for their own use cannot do better than correspond with Mr. Cox. See his advertisement in another column.

—There exists in Belgium a society called the "Librepensee," whose avowed object it is to uproot religion from modern society. It has just published its annual report, and from that document the world is informed that the members consider their cause to be making satisfactory progress. They say that the number of civil funerals—that is, funerals without religious rites—was last year double that of the year previous; and of the persons "civilly" interred—one-half were women. Civil marriages, too, they say, are becoming the rule. The free thinkers declare that no compromise is any longer possible between the old ideas and the new; men must be for the Church or against it.

—Under the date of February 21st, Brother Kent states that he has received, since his previous report, from various parties (names too numerous to give), \$33.02. This amount was received in about eight days. In concluding his report he says: "Much over thirty years ago while I was a Congregationalist minister, Mr. Kent and myself were the recipients of a 'surprise party,' but the one you and your readers are treating us to is sure to put that in the shade. That was for services freely rendered—in no true sense a charity. This is attended by many who only know me as a helpless brother. I am sure none of your readers doubt our gratitude. I repeat our thanks, not only for the money, but for the many good letters we get. I regret that I am unable to answer them as they deserve. I find myself short of tracts and not able to furnish them as I did." Total amount received under the ten cent proposition, inaugurated at the suggestion of the editor of the JOURNAL up to this time, \$104.37. Those friends who feel able and willing to still further aid the worthy objects of charity, will address Amos Kent at Stockholm, N. Y.; Joseph Baker, Janesville, Wis.

Philadelphia Department.

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

A Child's Rebuke.

In a very admirable collection of poems, edited by John G. Whittier, entitled "Child-Life," we find the following, which is touchingly beautiful as illustrating the keen sense of justice of the child, and the deep lesson which it impresses on the mother. It is entitled—

"BENNY."

"I had told him, Christmas morning,
As he sat upon my knee,
Holding fast his little stockings,
Stuffed as full as full could be.
And attentive, listening to me,
With a face demure and mild,
That old Santa Claus, who filled them,
Did not love a naughty child."

"But we'll be good, won't we, Mother?"
And from out my lap he slid,
Digging deep among the goodies
In his crimson stockings hid.
While I turned me to my table,
Where a tempting goblet stood,
With a dainty drink brimmed over,
Sent me by a neighbor good."

"But the kitten, there before me,
With his white paw, nothing loth,
Sat by way of entertainment,
Slapping off the shining froth;
And in not the gentlest humor
At the loss of such a treat,
I confess, I rather rudely
Thrust him out into the street."

"Then how Benny's blue eyes kindled!
Gathering up the precious store,
He had busily been pouring
In his tiny pinafore.
With a generous look that shamed me,
Sprang he from the carpet bright,
Showing by his mien indignant,
All a baby's sense of right."

"Come back, Harvey," called he loudly,
As he held his apron white,
'You shall have my candy wabbit!'
But the door was fastened tight,
So he stood, abashed and silent,
In the center of the floor,
With defeated look alternate
Bent on me and on the door."

"Then, as by some sudden impulse,
Quickly ran he to the fire,
And while eagerly his bright eyes
Watched the flames go higher and higher,
In a brave clear key, he shouted,
Like some lordly little elf,
'Santa Klaus, come down de chimney,
Make my mother 'have herself!'"

"I will be a good girl, Benny,"
Said I, feeling the reproof;
And straightway recalled poor Harvey
Mewing on the gallery roof.
Soon the anger was forgotten;
Laughter chased away the frown,
And they gambolled 'neath the live oaks
Till the dusky night came down."

"In my dim, fire-lighted chamber,
Harvey purled beneath my chair,
And my playroom boy beside me,
Kneled to say his evening prayer:
'God bless father, God bless mother;
God bless sister'—then a pause,
And the sweet young lips devoutly
Murmured: 'God bless Santa Klaus.'"

"He is sleeping: brown and silken
Lie the lashes, long and meek,
Like caressing, clinging shadows
On his plump and peachy cheek;
And I bend above him, weeping
Thankful tears, O Undeified!
For a woman's crown of glory,
For the blessing of a child."

How to Settle Little Things.

In this day of agitation, when radicalism is everywhere stirring up the stagnant waters of conservatism, it becomes quite important to know how to settle vexed questions, and there are few lessons more simple than this: The only way is, to do right.

When Christ, on a certain occasion, declared that he "came not to bring peace, but a sword" to set people against each other, he had in view the rottenness and corruption which existed in the world, and he knew that the preaching of the truth would cause agitation. How beautiful was his declaration, "Blessed are the peacemakers," but peace, lasting and permanent, can only follow in the train of purity. Mankind are slow to learn this lesson.

Many subjects have been before the world, disturbing the equanimity of mankind, until the key to their solution has been discovered, and men have done right, and they have no longer troubled them.

To-day, intemperance, war, capital punishment, the social questions, and woman's position, are forever rising up and troubling those who are not ready to do right; and it is well that these questions can only be settled in one way. Any effort short of the highest right, leaves them still before the world. The attempt to ignore these questions is perfectly futile, they have the floor and they will be heard and will be settled only when justice and right is done.

This is true of individuals and of communities. We shall be thus troubled until we do right; questions will arise to perplex us, and, in the future when we shall have crossed the river, we shall still find that the settlement of all questions rests upon the proposition that we do right according to our best understanding of what that is. As progressive beings, we know that our standard of right cannot be fixed, but if we do the best we know, we are always on the high road to knowledge and to happiness.

Let us ever keep in remembrance the fact, that we are individually responsible, and that if we can maintain our individual integrity, we shall have but little trouble about others. It is true, that our sympathies should flow out towards all mankind, and we are conscious of the wrongs that are in the world and must suffer on account of these; but for this suffering, as well as for all other, there is compensation, and the crown of our happiness is to be found in the fact that all things are working together for good, and that out of all the discord and confusion which abound in the world, will come order and harmony.

Learn all You Can.

Never omit an opportunity to learn all you can. Sir Walter Scott said that even in a stage-coach he always found somebody who could tell him something he did not know. Conversation is frequently more useful than books for purposes of knowledge. It is, therefore, a mistake to be morose and silent among persons whom you think ignorant, for a little sociability on your part will draw them out, and they will be able to teach you something, no matter how ordinary their employment. Indeed, some of the most sagacious remarks are made by

persons of this description, respecting their particular pursuit. Hugh Miller, the Scotch geologist, owes not a little of his fame to observations made when he was journeying alone as a mason, and working in a quarry. Socrates well said that there was but one good, which is knowledge, and one evil, which is ignorance. Every grain of sand goes to make a heap. A gold digger takes the smallest nuggets, and is not fool enough to throw them away, because he hopes to find a huge lump some time. So, in acquiring knowledge, we should never despise an opportunity, however unpromising. If there is a moment's leisure, spend it over a good or instructive talking with the first one you meet.

Baker and Kent.

The following sums have been sent to this office during the past week, instead of directly to them as they should be. Friends will please send directly to Austin Kent, Stockholm, N. Y., and Joseph Baker, Janesville, Wis.:

Amount previously acknowledged, \$14.56
H. B. Eastman, St. Catharines, Mo., \$1.00
J. H. Iselt, James Creek, Pa., .25
Geo. Payne, Mahanatan, Kan., .50
A friend, San Antonio, Tex., .25
John Cleminson, El Monte, Cal., 2.00

Notice of Meeting.

Bro. Jones:—Will you do the Spiritualists of Terre Haute, Ind., the favor of calling the attention, through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, to the fact that they will celebrate the twenty-fourth anniversary of Modern Spiritualism, on the 31st inst., with Hon. R. D. Owen, of this State, as speaker for the evening discussion. Subject: "The Position of Spiritualism as an Element of True Religion." It is expected that Mrs. A. L. Ballou will address the society on the same day, at 11 o'clock, A. M.

JAMES HOOK, Sec.

Terre Haute, Ind.

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"They are creating a great excitement here. It can only be said, in my own person, that the deaf hear, the blind see, the lame walk, and the leper is cleansed. I find the **Leprosy** for thirty years in my legs cured."—**Leander**, and nearly all over my body. After taking your Positive Powders about four days, I shoved up my nose to see how my arm looked, and to my utter astonishment, the scales would cleave off easily, and leave smooth; and my head was freed from its long cruel **Cataract** in my head arrested. They cured my lungs that were tied up with **Phlegm and Cough**. The **Rheumatism** in my muscles commenced many years ago, and my fingers extended all over me, so that I could not raise my right arm to my head or put it in my vest. I can now hold it in any position. My legs quite easy. By overriding, last fall, I brought on a **Pain** under the **Heart**. It would break a few beats and then stop and start again. I could not lie on it at all. The Powders have set it all right. Several years ago, from **Blindness**, so that I could not know a person in the same way as now. Now I can read the large words in your circular. Yet I took only two boxes of Negatives. On Thursday, called on Mr. Bowles who had been sick about two years; and his wife was sick from **taking Calomel**. Her limbs were swelled to her body. She refused to take anything, or go about the house. I could not get her to him to use the Powders. On my way there I met Mr. Woodward who is acquainted with the Powders, having used and seen their good effects. He told me to have a box. He said Mrs. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my next neighbor came in and said he had good news for me; namely that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles on the piazza at work. He went away happy, and on inquiry she told me that she took one of Spence's Positive Powders the week before; it eased all her pain and she **slept like a pig**. He said he never saw two persons so elated in his life. Please send me six dozen more boxes."—(A. J. Knight, Jefferson Mills, N. H.)

"I am very glad you recommended to do. They cured me of **Dyspepsia**, and there has not been any return of it for over a year. They cured one of my family of the **Ague** in three days. No amount of money could tempt me to do without them. I have used them in my family for two years."—Mrs. Benjamin Kinney Bristol, Ind.) "I was **Blind**, and nearly helpless with the **Rheumatism**, and the Positive and Negative Powders restored me to perfect sight and health."—(S. S. Greer, Sr., Blacks and Whites, Va.) "I have been introducing your Powders since I owned a grocery neighborhood, and I must say, with astonishing effect. One old man had **Heart Disease** very bad, and was not expected to live. In one week after taking the Positive Powders he was better than he had been for 30 years; and he says he is as well as he ever was. All that have tried the Powders are doing well. Send me 3 dozen boxes, C.O.D."—(P. N. Morrell, Pilot Grove, Iowa.) "My daughter had the **Cholera Morbus** in Boston, and was confined to her bed two weeks before beginning to use the Powders, and commenced giving her the Positive Powders, and in two days she was up and dressed. Her three children had first the **Scarlet Fever**, then the **Chicken Pox**. I used the Positive and Negative Powders and nothing else, and in two weeks they were going to school."—(Mrs. Louisa B. Greer, Jr., Blacks and Whites, Va.) "I have been curing your Powders since I owned a grocery neighborhood, and I must say, with astonishing effect. One old man had **Heart Disease** very bad, and was not expected to live. In one week after taking the Positive Powders he was better than he had been for 30 years; and he says he is as well as he ever was. All that have tried the Powders are doing well. Send me 3 dozen boxes, C.O.D."—(P. N. Morrell, Pilot Grove, Iowa.) "My daughter had the **Cholera Morbus** in Boston, and was confined to her bed two weeks before beginning to use the Powders, and commenced giving her the Positive Powders, and in two days she was up and dressed. Her three children had first the **Scarlet Fever**, then the **Chicken Pox**. I used the Positive and Negative Powders and nothing else, and in two weeks they were going to school."—(Mrs. Louisa B. Greer, Jr., Blacks and Whites, Va.) "I have been curing your Powders since I owned a grocery neighborhood, and I must say, with astonishing effect. One old man had **Heart Disease** very bad, and was not expected to live. In one week after taking the Positive Powders he was better than he had been for 30 years; and he says he is as well as he ever was. All that have tried the Powders are doing well. Send me 3 dozen boxes, C.O.D."—(P. N. Morrell, Pilot Grove, Iowa.)

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Our Eastern Tour--No. 9.

"At Barr's hall last night, in response to a respectful invitation from the lecturer, Mr. E. V. Wilson, to ministers of the gospel or others in the audience to reply to his arguments, by way of refutation, some person in the audience—whom Mr. Barr seriously thinks of prosecuting—arose and indulged in the most violent and abusive language denunciatory of the speaker and his lecture, and for awhile created great consternation in the audience by his violent manner. In the efforts of Mr. Barr and others to calm him down an altercation ensued. He evidently came with the intention of creating a disturbance, backed up by several burly confederates. It is about time these high-handed outrages are checked and put a stop to. Mr. Barr and his friends and co-believers

The mother knows naught of this notice, and may be sensitive, and mortified that we thus speak the truth. Our apology is, "it is no disgrace to be poor." An angel—perhaps little Lilly, says write and publish. We obey.

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12n21f

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